Hen: Osland

Quod tibi, hoc alteri:
Ne alteri, quod non vis tibi.

A PROFITABLE

ENQUIRY

INTO THAT

Comprehenſive Rule

OF

RIGHTEOUSNESS

Do as you would be done by.

Containing chiefly theſe Four Heads:

I. *The Genuine Explication of it.*
II. *The Rational Grounds it relies upon.*
III. *An Induction of the Particular Branches of Vertue that reſult from it.*
IV. *Our Bl.Saviour's Inforcement annexed to it*: For this is the Law and the Prophets.

BEING

A Practical Diſcourſe on S. MATT. vii. 12.

By *Benjamin Camfield* Rector of *Whitwel* in *Derbyſhire.*

London, Printed by *A.C.* for *H.Everſden* under the *Crown* Tavern in *Weſt-Smithfield.* 1671.

— v —
[illegible]

TO THE
READER.

Chriſtian Reader,

I *Have often thought of the* Divine Wiſdom *and* Goodneſs, *in making* the moſt neceſſary things plain and eaſie to us, and the things that are plain and eaſie moſt neceſſary. *The enſuing Treatiſe is a pregnant Inſtance of* both, *preſenting to thy view* the moſt common and acknowledged Rule of Righteouſneſs, *which yet I fear is more cuſtomarily* worded

up and down the Chriſtian World, than duely weighed and conſi-dered *of. I am ſure the* practice *of it, according to* its juſt extent, *would prove an happy Inſtrument of the* beſt and pureſt Reformation *that ever yet the World was acquainted with, and* one of the likelieſt Ex-pedients *I can think upon for the* healing *of the ſad* Breaches *and* Diviſions *now among us. Did we all walk according to* this Rule, *wherein we profeſs to be* agreed, *we ſhould ſooner come to agree in* thoſe things *wherein we as yet* differ. *I will not here detain thee longer, than till I have conjured thee to read with* heed and conſcience *the following Pages; and then I doubt not but thou wilt meet with ſomewhat to ſa-tisfie thee, that neither* my *Labour, nor* thy own, *hath been ſpent in*

vain:

vain: This Concluſion undoubtedly thou wilt make to thy ſelf, That nothing can be more lovely and reaſonable than the Chriſtian Religion, which preſcribes ſuch a Rule as this; and nothing therefore more inexcuſable than the Lives and Practices of thoſe Profeſſors who conform not to it. *And when once thou haſt made* this fruitful Inference *within thy own thoughts, I am content to leave thee unto* thoſe Convictions, *to perſwade a Converſation anſwerable, or to the ſevere and unavoidable* checks and reproofs of thy own Mind, *if thou do otherwiſe. It was the ſaying of* Protagoras, *and repeated again by* Plato, *That* Man is the meaſure of all things. *Thus in his* Body *he is the* Meaſure of other Meaſures, *the* Inch, *the* Yard, *the*

Ell,

Ell, *the* Pace, *the* Furlong, *the* Mile, *being all meaſured at firſt from his* Digit, Hand, Foot, Cubit, &c. *But it holds no leſs as to his* Soul *likewiſe, in reference unto* Morality: *God hath made him* the meaſure of his own Actions towards others, *and referr'd him to* himſelf, *as the* Standard of his Duty.

The Method of the Book it ſelf will be ſufficient direction to thee in the reading of it to the beſt advantage; viz. Firſt, *That thou* underſtand this Rule aright. Secondly, *That thou* meditate well on the Equity of it. Thirdly, *That thou* apply it diſtinctly to the ſeveral Acts of thy Life. *And that it may prevail the more effectually*, Laſtly, Enforce it carefully upon thy ſelf by our Bleſſed Saviour's

Argu-

Argument *annexed to it. Upon each of theſe Heads I have diſcourſed with* faithfulneſs and plainneſs, *and now recommend the* ſucceſs *of my Endeavours, and thy Peruſal, to* his Bleſſing who alone giveth the Encreaſe.

Thine in our Common

Saviour,

B. C.

IMPRIMATUR,

June 2. 1670.
Ex Ædib.
Lambeth.

Tho. Tomkyns.

THE Comprehenſive Rule OF RIGHTEOUSNESS,

Do as you would be done by.

S. Mat. VII. 12.

Therefore all things, whatſoever ye would that men ſhould do unto you, do ye even ſo to them: for this is the Law and the Prophets.

SECT. I.

THe Words are part of thoſe excellent Diſcourſes which dropp'd from our Bleſſed Lord and Saviour, in his Sermon upon the Mount; where in imitation of *Moſes*, as a Prophet like unto

 him,

him, he delivered with authority ſuch wholeſom Laws as were to oblige the Chriſtian World, and reſcued the Morality of thoſe before delivered from all the corrupt Interpretations and Gloſſes of the Scribes and Phariſees; in all which moſt certainly he ſpake, as never man ſpake.

Super Matth. Hom. 18.

In this Verſe, as S. *Chryſoſtom* notes, *Præceptorum ſuorum fecit grande compendium*, He drew up all his Precepts into a remarkable ſummary; and therefore he ſubjoyns, *For this is the Law and the Prophets*: i.e. in that learned Fathers Paraphraſe, Whatſoever things the Law and Prophets have commanded here and there in all the Scriptures, are virtually contained in this compendious Precept, as the innumerable Branches of Trees in one Root.

Quæcunq; lex & prophetæ ſparſim in omnibus præceperunt ſcripturis in hoc compendioſo continentur præcepto, quaſi innumerabiles arborum rami in unâ radice, ibid.

But, before we can conſider the words entirely in themſelves, it muſt be noted, that the Illative Particle in the beginning [*therefore*] puts us in mind of their dependence, making them plainly an Inference from ſomewhat that went before. For I am not of their mind, who think

it

it moſt probable, *illationis particulam eſſe ſupervacuam*, that this word of inference is here redundant, ſuperfluous, in vain, and to no purpoſe. The only queſtion to me is, what particularly we ſhould refer it to. Vide Eccleſ. Expoſ.

(1.) Some, I find, look back as far as the Precepts of Charity and Mercy delivered *Chap.* 5. forbidding of Revenge, commanding all the expreſſions of Love, and that even to our Enemies, from *ver.* 39. to the end. To countenance this, they tell us, that S. *Matthew* ſeems not ſo punctual an obſerver of Method, as S. *Luke* may be thought to be, who undertakes in his Preface to *Theophilus*, "Having underſtood all things from the "beginning ἀκριβῶς exactly, καθεξῆς γράψαι "to write in order, *diſtinctè & diſtributivè*, as thoſe who write an Hiſtory with judgment. So *Beza*. The word may be rendred, *conſequentially*, *ſerie perpetuâ*, in continued rank, as one thing follows another. Yet the Learned *Grotius* thinks it no more than *ſigillatim*, in particulars, and one by one; obſerving that S. *Luke*, as well as the other Evangeliſts, hath more than once *ob rerum cohærentiam*, for the affinity and coherence of things, and S. Luke 1. 3.

their near relation to each other, knit and conjoyned together ſuch matters, as were *temporibus diſcreta*, differenced in the times of ſpeaking of them. Not to engage my ſelf in a deciſion of this critical difference, moſt certain it is, that S. *Luke* gives us this comprehenſive Precept of the Text among thoſe of Chriſtian Charity, which S. *Matthew* relates *Chap*. 5. placing it in the middle between
S. Luke 6. 27. them. He had ſaid before, "Love your "enemies, do good to them that hate
30, "you, *&c*. give to every man that ask-
31, 32, "eth of thee, (*i. e.* without reſpect of
33. his quality, be he friend or foe, ſo he be a ſubject needful of thy charity) "and "from him that taketh away thy goods "ask them not again: It ſhould be rendred, "and from him that taketh thy "goods exact not, *i. e.* exerciſe not a pinching Uſury upon ſuch as take thy Goods on Loan, (Charity and Liberality conſiſting eſpecially in theſe two things, giving and lending freely.) Then it follows, "And as ye would that men "ſhould do to you, do ye alſo to them "likewiſe. Whereupon he proceeds further in the ſame ſubject: "For if ye "love them which love you, what "thank

"thank have you? *i. e.* what reward can "ye expect? for ſinners alſo love thoſe "who love them. And if ye do good "to them that do good to you, what "thank have ye? for ſinners alſo do "even the ſame. And if ye lend to "them of whom ye hope to receive, "(or borrow) what thank have ye? for "ſinners alſo lend to ſinners to receive as "much again, or that they may borrow "as much again; *i. e.* that they may at another time borrow as great a ſum. "But love ye your enemies, and do "good, and lend, hoping for nothing "again (or diſtruſting nothing) and your "reward ſhall be great, and ye ſhall be "the Children of the Higheſt, for he is "kind to the unthankful and to the "evil, *&c.*

Quam mercedem habebitis? quaſi dicat nullam; neq; enim iſtud facere virtus eſt, ſed non facere ſcelus eſt: neutri debetur quicquam, ubi par relatum eſt pari. Eraſm. Enchir. mil. Chriſtiani. p. 149.

Now 'tis very uſeful for us to obſerve here, that this Rule, [As ye would men ſhould do unto you, likewiſe do ye alſo unto them] enforceth upon us true Chriſtian Charity, and that to our very enemies, the Rule being not [What others do to you,] but [What ye would others ſhould do to you;] of which more * afterwards: And upon this account it is not unfitly ranked among theſe Precepts.

* Sect. 3. Sect. 12.

Nevertheleſs it may well be queſtioned, whether S. *Luke*'s relation reſpects the ſame time with that of S. *Matthew*: (1.) Becauſe we find him not ſo preciſely mentioning our Bleſſed Saviours Sermon in the Mount; and (2.) Becauſe the words of this Precept are ſomewhat varied, and the later Clauſe, as well as the Particle of Inference, omitted. It may therefore be conjectured, that theſe two Evangeliſts have not reſpect to what was deliver'd at one and the ſame time, it being very likely, that as our Bleſſed Saviour did more than once inculcate the Precepts of Chriſtian Charity upon his Diſciples, ſo he might in like manner more than once deliver the ſum of them in this Golden and Comprehenſive Rule. Nor is it at all probable, that S. *Matthew*'s Inference in this ſeventh Chapter ſhould extend as far back as to the later end of the fifth Chapter, the other Chapter that comes between treating of other Subjects: And therefore,

(2.) I ſhall rather chuſe to refer it to what is compriz'd in the foregoing Verſes of this ſeventh Chapter.

Two things there are eſpecially, which

which our Bleſſed Saviour inſtructs them about.

(1.) He cautions them againſt raſh cenſures of others. "Judge not, that "you be not judged; for with what "Judgment ye judge, ye ſhall be judg-"ed; and with what Meaſure you "mete, it ſhall be meaſured to you "again. And why beholdeſt thou the "mote that is in thy Brothers eye, but "conſidereſt not the beam that is in "thine own eye? &c. Whereto it may ſeem a concluſion not altogether impertinent, "Therefore all things whatſoever "ye would that men ſhould do unto "you, do ye even ſo to them; for this "is the Law and the Prophets. He before calls off their thoughts from others to themſelves; and in this concluſion he warns them to afford the ſame meaſure to others wherewith they ſerve themſelves: *q. d.* None of you are willing to be cenſured and judged raſhly of by other men; what therefore you would not have others do to you, do not ye offer unto them; and ſo judge them not without cauſe, cenſure them not unadviſedly. This I conceive to be good ſenſe; but cannot ſay, 'tis properly Ch. 7. 1,2,3.

ly meant and intended by our Bleſſed Saviour, or his Evangeliſt, in this Inference. For,

(2.) Between that and the Text there follows another Diſcourſe, wherein our Bleſſed Saviour urgeth his Diſciples to the great Duty of Prayer, and confirms their hopes of receiving from God what they pray for, if not always in kind, at leaſt always for their good, from the 7 verſe to this 12. "Ask, ſaith he, and

Ver. 7, 8, 9, 10, 11. "it ſhall be given you; ſeek, and ye "ſhall find; knock, and it ſhall be opened unto you: for every one that asketh, receiveth; and he that ſeeketh, "findeth; and to him that knocketh, it "ſhall be opened. Or what man is "there of you, whom if his Son ask "Bread, will he give him a Stone? or "if he ask a Fiſh, will he give him a "Serpent? If ye then being evil know "how to give good gifts to your Children, how much more ſhall your Father which is in Heaven give good "things to them that ask him?—— And now immediately upon this it is added, "Therefore all things, *&c.*

With this coherence then it may be conſidered by us, as a neceſſary Condition

tion to be carefully heeded and obſerved by us, that our Prayers to God may be effectual: As if he had ſaid more at large, You may be ſure of ſpeeding with God in your Prayers, if you be not your own hindrances: There will be no defect in his goodneſs, which is far beyond that of any earthly Parent to his Children. The onely obſtacle will prove in your ſelves, *viz*, if you are not rightly diſpoſed to receive good things from him; and therefore, that you may be thus rightly qualified for ſpeeding with God, "all things whatſoever ye would "that men ſhould do unto you, do ye "even ſo unto them; for this is the Law "and the Prophets. Or, as ſome read it by an Hebraiſm, (of which * hereafter) Whatſoever ye would to be done unto you, (even by God himſelf, as well as men) be ye prepared according to your power to do unto others. —Not onely, judge not others raſhly; but alſo whatſoever ye would, *&c.* and then you may be ſure to ask and have, to pray and obtain. So S. *Chryſ.* That they might pray ſucceſsfully, Chriſt puts them upon pious endeavours; for theſe two muſt go together, as *Hierocles* well admoniſheth:

* Sect. 4.

Non ſolummodo nolite judicare, ſed & omnia quæcunq; vultis — & tunc impetrabiliter poteritis orare. *Super Matt. Hom.* 18.

Hierocles. eth: Ὃ ἐργαζόμεθα καὶ εὐχώμεθα, καὶ ὃ εὐχόμεθα, καὶ ἐνεργῶμεν. What we work and endeavour, we ſhould alſo pray for; and what we pray for, we ſhould alſo work and endeavour that it may ſpeed. Our Lord would demonſtrate, ſaith S. *Chryſoſtom*, that men ought both *ſuperiùs inquirere auxilium*, to ſeek help from above; *& quæ à ſeipſis ſunt ſimul inferre*, and to contribute in like manner what they can themſelves: and therefore after that he had ſaid, Ask, ſeek, knock, he plainly teacheth men themſelves to be ſtudious and diligent, and therefore ſubjoyns, *All things whatſoever*—— And again, ſaith he, *Non ſimpliciter dicit omnia, ſed addidit ergo*: He ſaith not barely, *All things whatſoever*; but he adds a *Therefore* to it: *q. d. Si vultis audiri, cum illis quæ dixi & hæc facite*; If you would be heard of God, mind this with the reſt that I have ſpoken of, *All things whatſoever*——

Vide Citat, in Catenâ D. Thomæ.

A good Diſpoſition and Life muſt accompany our Prayers, to render them acceptable and ſucceſsful. "The Sacrifice of the wicked, ſaith the Wiſe "man, is an abomination to the Lord; "but the Prayer of the upright is his "delight:

Prov. 15.8.

"delight: and, "He that turneth away Chap. 28. 9.
"his ear from hearing the Law, his
"Prayer ſhall be abomination. *Impeditur orationis effectus per impiam converſationem*; The effect and ſucceſs of Prayer is hindred by a wicked life and converſation. "The effectual fervent Pray- S. Jam. 5. 16.
"er of a righteous man, ſaith S. *James*,
"availeth much. It muſt not only be fervent and importunate, (ſuch as is intimated by our Saviours Phraſes of asking, ſeeking, and knocking) but it muſt be alſo of a righteous man, that it may avail much. "When ye ſpread forth Iſa. 1. 15, 16, 17, 18, 19.
"your hands, ſaith God unto the wic-
"ked, I will hide mine eyes from you;
"yea, when ye make many Prayers, I
"will not hear: your hands are full of
"blood. And therefore that ſuch may pray ſucceſsfully, the direction is,
"Waſh you, make you clean, put
"away the evil of your doings from be-
"fore mine eyes; ceaſe to do evil, learn
"to do well, ſeek judgment, relieve the
"oppreſſed, judge the fatherleſs, plead
"for the widow: Come now, and let
"us reaſon together, ſaith the Lord.—
Particularly, there muſt be a diſpoſition of goodneſs and charity towards others,

that

Prov. 21. 13. that we may our ſelves obtain good things from God. "Whoſo ſtoppeth "his ears, ſaith *Solomon*, at the cry of "the poor, he alſo ſhall cry himſelf, "but ſhall not be heard. To this ſenſe S. *Auguſtine* enlargeth upon the Text.

Vide Citat. in Caten. D. Tho. God, ſaith he, had promiſed that he would give good things to them that ask: But that he may own us his Beggars, let us in like manner look upon ours; and that we may know what we ought to beſtow on our Neighbour asking of us, (begging Alms of us) to the intent that we in like manner may be heard in what we crave of God, we may conſider from this, what we would that others in a like caſe ſhould beſtow upon us, *& ideò dixit, omnia ergo*—— And for this cauſe our Bleſſed Saviour ſaid, *Therefore all things*——

One thing more I find ſuggeſted by the ordinary Gloſs upon that of the precedent Verſe: "How much "more will your Heavenly Father give "good things to them that ask. For

S. Luke 11. 13. which S. *Luke* reads, "The Holy Spirit. Whereupon, ſaith the Gloſs, *Omnium bonorum ſpiritualium diſtributor eſt Spiritus Sanctus, ut opera charitatis impleantur*:

tur: unde ſubdit, Omnia ergo quacunq;—— The Holy Ghoſt is the diſtributer of all ſpiritual goods, to the end that the works of Charity may be fulfilled; and thence he ſubjoyns, "All things therefore "whatſoever——

The Holy Spirit given by God is within us a Principle of Goodneſs, a Principle of Good Works: Wherefore, ſince God is ſo ready to beſtow on us his Holy Spirit, and therewith all ſpiritual Goods, upon our Prayers unto him, we ſhould for that very reaſon ſhew forth the fruits of that good Spirit in all goodneſs our ſelves, in ſuch good Works as are the reſult of this General Rule here preſcribed, "Therefore all things——

Therefore, viz. that you may not pray without ſucceſs, that you may ſhew your ſelves rightly diſpoſed and qualified for prevailing with God in your Prayers, and that you may bring forth fruit becoming of that great gift of the Holy Ghoſt obtained of God by Prayer.——

But ſo much ſhall ſuffice to have ſpoken of that Illative Particle, and the dependent Senſe of the Words on the account thereof.

SECT.

SECT. II.

WE will now look upon them as abſolute and compleat in themſelves, as an entire Map of Chriſtian Duty, without that Fragment of bordering Vertues decyphered in the word of Inference, *Therefore*. And, ſetting aſide that Particle, we have conſiderable in the words,

(1.) A General and Comprehenſive Rule of Life; "All things whatſoever "ye would that men ſhould do unto "you, do ye even ſo to them. And,

(2.) The enforcement of this Rule or Precept; "For this is the Law and "the Prophets.

Of both which I ſhall treat by Gods help in their order.

I begin with the General and Comprehenſive Rule of Life, as it is here laid down.

Wherein we may obſerve more diſtinctly,

(1.) *Regulatum* or *Regulandum*; the Actions ruled or to be ruled hereby, *viz.* our own Actions, and our own Actions towards other men, *i. e.* our Neigh-

Neighbours: [*Do ye even ſo to them.*]

(2.) *Regulam*, the Rule it ſelf; and that is, [*All things whatſoever ye would that men ſhould do unto you,*——]

Concerning the former I have onely two or three things briefly to ſuggeſt.

(1.) We are prone enough to preſcribe to other men, to overſee, and order, and appoint their Actions: We are generally willing enough they ſhould act by Rule towards us: But our Bleſſed Saviour here calls his Diſciples thoughts home to themſelves, and gives them every one the ſpecial charge of directing and managing their own Actions aright: *Quæ dicis aliis, dic tibi ipſi, ut audias.* We are principally concerned to regulate our own Actions: We are every one to amend our own ways, to ſweep before our own doors, as we are wont to ſpeak. And,

(2.) The Actions here ruled are ſuch as concern our Neighbour, ſuch as have reſpect and reference to our Neighbour, *i.e.* to all other men with whom we live and converſe; for ſo we are taught in Holy Writ to reckon every man our Neighbour. S. *Paul* ſignificantly puts τὸν ἕτερον for τὸν πλησίον. He that loveth another, Rom. 13. 8.

ther hath fulfilled the Law of loving his Neighbour. In our Actions towards one another we are not left without Law and Rule; we may not do as we liſt, as it ſeemeth good in our own eyes. Nay,

(3.) Together with our outward Actions, our Will it ſelf is to be ordered by the Rule here preſcribed; for it muſt be always remembred, that the Laws of Chriſt are ſpiritual, and reach alſo to the inward man. —*Scelus intra ſe tacitus qui cogitat ullum, facti crimen habet.*— To will, covet, reſolve, and intend, is, in the account of our ſupreme Law-maker and Judge, to do. The Thoughts, Deſires, and Affections of our Souls (*i.e.* our inner man) are reputed and cenſured by him as our Actions: So that, what we may not do, we may not will to do, we may not deſign or reſolve to do, we may not approve or allow of, we may not joy or delight in.—— But I proceed now to the later and principal Point, the Rule it ſelf whereby we are to ſquare both our Choice and Practice: "All things "whatſoever ye would that men ſhould "do unto you, even ſo do ye unto them. Οὕτω, even ſo in all things, as ye would that

that men ſhould do unto you; or, as S. *Luke* hath it, ὁμοίως, likewiſe, in like manner do ye unto them.—— This Poſitive plainly includes in it a ſevere Prohibition of doing that to others, which we would not they ſhould do unto us. So pious *Tobit* inſtructed his Son; Ὃ μισεῖς, μηδενὶ ποιήσεις, "Do that to no man "which thou hateſt. See that thou do not that to another, which thou art unwilling another ſhould do unto thee. Admit not of that in thy ſelf, which thou condemneſt and reproveſt in another. This Prohibition, I ſay, is included in our Bleſſed Saviour's Precept. *Abſtinentiam mali ponit per operationem boni*, ſaith S. *Chryſoſtom*. He expreſſeth the Negative by the Affirmative; the abſtinence from Evil, by the doing of Good. So do ye, —ſo, and not otherwiſe, —ſo, and not the contrary. *Fac quod vis pati*, as S. *Auguſtine* abbreviates it: Do as thou wouldeſt ſuffer; *i. e.* as thou wouldeſt be done by or to. *Quod vis tibi fieri, fac alteri*: Whereto the Negative ſhould ever-more be added for illuſtration ſake, *Quod tibi fieri non vis, alteri ne feceris*: Do not to another what thou wouldeſt not have done unto thy ſelf.

Tobit 4. 15. Quod ab alio oderis fieri tibi, vide ne tu aliquando alteri facias.

Quod damnaturus ſis in aliis, in te ne admiſeris.

Hom. 13. ad Pop. Antioch.

A double ſaying there is of the Son of *Sirach*, pertinent to be here remembred. The one *Ecclus* 31. 15. *Judge of thy neighbour by thy ſelf*: The other *ch.* 4. 31. *Let not thine hand be ſtretched out to receive, and ſhut when thou ſhouldeſt give.*

Ælius Lampr. in Alex. Sever.

'Tis recorded of the good Emperor *Alexander Severus*, though no Chriſtian, that when he ſaw any of his Soldiers treſpaſſing and committing ſpoil in the Fields of others, he would take them up ſmartly, to this purpoſe; *Viſne hoc in agro tuo fieri, quod alteri facis?* Wouldeſt thou have this done in thine own Field, which thou haſt done to another? Proclaiming that he had often heard of the Chriſtians, and commanding it to be publiſhed by the voice of a Cryer, when he corrected or puniſhed any, *Quod tibi fieri non vis, alteri ne feceris*; Do not that to another, which thou wouldeſt not have done to thy ſelf. A Sentence which he is ſaid to have been ſo much in love withal, that he cauſed it to be written in his own Chamber, and over the Seats of Judicature, as moſt worthy to be continually ſtudied by himſelf, and read by others.

It

It were certainly to be wiſhed that it were written on the Tables of all our Hearts, or rather revived as much in our frequent thoughts, memories, affections, and practice, as it is clearly written and engraven naturally on the Tables of our Hearts. For, to ſay the truth of it, this Precept of our Bleſſed Saviour is no more than a plain Law of Nature, obliterated by evil habits and cuſtom, revived and brought to light again by Chriſt. A Law of Nature, I ſay, it is undoubtedly, whereof we may find clear foot-ſteps among the Heathens, and which takes hold immediately on the conſcience of every one that duly conſidereth of it. I will give you ſome Inſtances to this purpoſe out of the Gentile-writings.

Diogenes Laertius tells us in the Life of *Ariſtotle*, that he, being asked, πῶς ἂν τοῖς φίλοις προσφεροίμεθα; How we ſhould demean our ſelves towards our Friends? made anſwer, ὡς ἂν εὐξαίμεθα αὐτοὺς ἡμῖν προσφέρεσθαι, As we would deſire and wiſh them to demean themſelves towards us. And a like Reſolution thereunto I find given by *Simplicius* upon *Epictetus*, That we then do right, if we ſo uſe our

Diog. Laert. in Vita Ariſtot.

Friends, as we are willing they ſhould uſe us.

Τὸ ὀρθὸν ἕξει διὰ τῦ τοῖς φίλοις ἡμῶν ὕτω καχρῆσθαι ὡς ἡμῖν ἐκείνους χρῆσθαι βυλόμεθα. Simplic. in cap. 37. Epictet.

The *Athenian Iſocrates*, that moſt excellent and ancient Rhetorician and Philoſopher frequently glanceth upon this Rule. Among his Admonitions to young men, in that worthy Oration of his Πρὸς Δημόνικον, he gives this for one: Manage thy anger towards thoſe that offend, in like manner as thou wouldeſt judge becoming in others towards thy ſelf offending. And again, Be thou ſuch towards thy Parents, as thou wouldeſt wiſh thy Children ſhould be towards thee. And again, Hereby wilt thou very much inhance thy Reputation, if it ſhall appear that thou doſt not thoſe things thy ſelf, which thou wouldeſt reprehend in others doing of the ſame.

Τῇ ὀργῇ πρὸς τὺς ἁμαρτάνοντας παραπλησίως ἔχε, ὥσπερ ἂν πρὸς σεαυτὸν ἁμαρτάνοντα καὶ τὺς ἄλλυς εἶναι ἀξιώσειας. Τοιῦτος γίνυ πρὸς τὺς γονεῖς οἵυς ἂν εὔξαιο περὶ σεαυτὸν γίνεσθαι τὺς σαυτῦ παῖδας. —Εἰ φαίνοιο ταῦτα μὴ πράττων, ἃ τοῖς ἄλλοις ἂν πράττυσιν ἐπιτιμῴης. Iſocr. ad Demon.

And in his *Royal Guide*, his Writing I mean to King *Nicocles*: So carry thy ſelf, ſaith he, in thy familiar converſe towards thy Inferiors, as thou wouldeſt

Οὕτως ὁμίλει τῶν πόλεως πρὸς τὺς ἥττυς, ὥσπερ ἂν τὺς κρείττυς πρὸς σεαυτὸν ἀξιώσειας ὁμιλεῖν. Ad Nicocl.

judge

judge fitting and worthy in thy betters towards thy ſelf. And elſewhere, ſaith he, Do not ye thoſe things to others, which ye are angry when you ſuffer or receive from others.

"Α πάσχοντες ὑφ' ἑτέρων ὀργίζεσθε, ταῦτα τοῖς ἄλλοις μὴ ποιεῖτε. Id.

Homer in his 23 Iliad brings in *Achilles* thus taking up of *Ajax* and the King of the *Cretians*, who fell to evil and harſh words each againſt the other, forbidding them to uſe ſuch uncivil and reproachful Language, by this Argument,

——'Επεὶ οὐδὲ ἔοικε, Hom. Iliad. Ψ.

Καὶ δ' ἄλλῳ νεμεσᾶτον, ὅτις τοιαῦτά γε ῥέζοι·

Becauſe, ſaith he, it is no ways becoming; for you your ſelves would reprehend and blame another, whoſoever he be, that ſhould do the like.

Stobæus quotes this memorable Paſſage from *Hierocles*, which indeed is a rare Paraphraſe on our Bleſſed Saviour's Rule; *Sic cum unoquoque agas, tanquam tu illius, ille tuam perſonam induerit*: So deal with every one, as if your Perſons were exchanged, he in your place, you in his. Stob. Serm. 84.

'Tis the determination of the *Venuſian* Poet,

——*æquum eſt* Horat. l. 1. ſat. 3.

Peccatis veniam poſcentem reddere rurſus.

It is but equal, that he who craves pardon at anothers hand, ſhould himſel[f] be ready to give the like to another.

Seneca in his grave Books *De Irâ* hat[h] many Paſſages looking this way. Th[e] chief that I have obſerved are theſe tha[t] follow.

It is not the part of a prudent man ſaith he, to hate thoſe that do erre an[d] do amiſs: *Otherwiſe he muſt be hatef[ul] to himſelf.* For, let him think how ma ny things he hath committed again[ſt] good manners; how many of thoſ[e] things he hath done himſelf need par don. Now then he muſt be angry alſ[o] with himſelf; for, *no equal Judge pr[o]nounceth one Sentence in his own Cauſ[e] and a contrary in another Mans.* None I ſay, is to be found that can altogethe[r] abſolve himſelf; and whoever pronoun ceth himſelf innocent, ſpeaks more wit[h] reſpect to other Witneſſes, than his ow[n] Conſcience. How much more human[e] is it therefore to ſhew a meek and fa therly mind towards thoſe that offend and not to perſecute, but to recal them?——— Thus in his firſt Book

Non eſt prudentis errantes odiſſe: alioquin ipſe ſibi odio erit. Cogitet quam multa contra bonum morem faciat, quam multa ex his quæ egit veniam deſiderent. Jam iraſcetur etiam ſibi. Neq; enim æquus judex aliam de ſuâ aliam de alienâ cauſâ ſententiam fert. Nemo, inquam, invenitur qui ſe poſſit abſolvere, & innocentem quiſque ſe dicit reſpiciens teſtem non conſcientiam. Quanto humanius mitem ac patrium animum præſtare peccantibus & illos non perſequi ſed revocare Sen. de Irâ, l. 1. c. 14.

And he brings to my mind that of the Apoſtle, *Gal.* 6. 1. *Brethren, if a Man be overtaken in a fault, ye which are ſpiritual reſtore ſuch a one with the ſpirit of meekneſs, conſidering thy ſelf, leſt thou alſo be tempted.* To the ſame effect alſo he diſcourſeth much in his ſecond Book. —If we would, ſaith he, become *Equal Judges* of all things, let us perſwade our ſelves this in the firſt place, that *there is none of us without fault.* For hence ariſeth our greateſt indignation. Thou ſaiſt, I have ſinn'd in nothing, I have done nothing amiſs: nay, Thou confeſſeſt nothing. We are angry that we are chaſtiſed with any admonition or reſtraint, when at that very time we ſin by adding arrogance and contumacy to our evil deeds. Who is he that can profeſs himſelf innocent as to all Laws? Or though it be ſo, how narrow an innocence is it to be good as far as the Law of Man reacheth? How much wider is the rule of our Duties, than that of the Law? How many things do Piety, Humanity, Liberality, Juſtice,

Si volumus æqui omnium rerum judices eſſe, hoc primum nobis ſuadeamus, neminem noſtrum eſſe ſine culpâ: hinc enim maxima indignatio oritur. Nihil peccavi, nihil feci. imò nihil fateris. Indignamur aliquâ admonitione aut coercitione nos caſtigatos; cum illo ipſo tempore peccemus quo adjicimus malefactis arrogantiam & contumaciam. Quis eſt ille qui ſe profitetur omnibus legibus innocentem? Ut hoc ità ſit quam anguſta innocentia eſt ad Legem bonum eſſe? Quanto latius officiorum patet quam juris regula? Quam multa pietas, humanitas, liberalitas, juſtitia,

Fidelity require, which are not in the publick Tables? But yet we cannot ſo much as clear our ſelves according to that moſt narrow form of innocence: We have done otherwiſe, we have thought otherwiſe, we have deſired otherwiſe, we have favour'd otherwiſe, (or, as his words may poſſibly be rendred, We have done one thing and thought another, we have deſired one thing and favour'd another:) in ſome things we are innocent for want of ſucceſs. *While we think on This, let us be more equal to thoſe that offend*; let us yield to thoſe that chide and reprove us; to wit, *that we may not be angry with our ſelves.*——— It will be ſaid, ſome one hath ſpoken evil of thee, defamed thee. Think with thy ſelf *whether thou haſt not done the like before*; think of how many thou art wont to ſpeak. Let us think, I ſay, that ſome do not do an injury ſo much as return it; that ſome do it willingly, others conſtrainedly, others ignorantly: or that even thoſe who do it wittingly, may not aim at the

fides exigunt quæ omnia extra publicas tabulas ſunt? Sed ne ad illam quidam arctiſſimam innocentiæ formulam præſtare nos poſſumus: alia fecimus, alia cogitavimus: alia optavimus, aliis favimus: in quibuſdam innocentes ſumus, quia non ſucceſſit. Hoc cogitantes æquiores ſimus delinquentibus, cedamus objurgantibus, utique nobis ne iraſcamur — Dicetur aliquis male de te locutus. Cogita an prior feceris, cogita de quam multis loquaris. Cogitemus, inquam, alios non facere injuriam ſed reponere: alios pronos facere, alios coactos facere, alios ignorantes: etiam eos qui volentes ſcienteſque faciunt ex injuriâ noſtrâ non ipſam injuriam petere.

injury

injury it ſelf in our injury: He either failed out of exceſs of Courtſhip, or did ſomewhat not to hurt us, but becauſe he could not ſpeed himſelf unleſs he had repelled us. Oftentimes Adulation, whilſt it flatters, offends. Whoſoever ſhall conſider with himſelf and recal to his mind, *how often himſelf hath fallen into a falſe ſuſpicion, how many of his well-meant ſervices Fortune hath clothed with the appearance of injury, how many he hath begun to love after his hatred*, he will be able to refrain his anger; to wit, if he ſhall thus ſilently diſcourſe to himſelf, as to the particulars wherewith he is offended; *Even I my ſelf alſo have committed the like.* But where wilt thou find ſo equal and impartial a Judge? *He that covets every mans wife, and thinks it ground enough to love her becauſe ſhe is anothers, the ſame man yet will not ſuffer his own wife to be look'd upon. He is a moſt ſevere exacter of faithfulneſs in others, who is himſelf perfidious. He puniſheth other mens lies, who*

Aut dulcedine urbanitatis prolapſus eſt, aut fecit aliquid non ut nobis obeſſet, ſed quia conſequi ipſe non poterat, niſi nos repuliſſet. Sæpe adulatio dum blanditur offendit. Quiſquis ad ſe retulerit, quotiens ipſe in ſuſpicionem falſam inciderit, quam multis officiis ſuis fortuna ſpeciem injuriæ induerit, quam multos poſt odium amare cæperit, poterit non ſtatim iraſci, utique ſi ſibi tacitus ad ſingula, quibus offenditur, dixerit: Hæc & ipſe commiſi. Sed ubi tam æquum judicem invenies? Is qui nullius non uxorem concupiſcit, & ſatis juſtam cauſam putat amandi, quod aliena eſt, idem uxorem ſuam aſpici non vult: & fidei acerrimus exactor, eſt perfidus: & mendacia perſequitur

is

is himſelf guilty of Perjury, &c. We have other mens vices before our eyes, whilſt our own are behind our back. Thence it is that the *Father, who is himſelf worſe than his Son, doth yet chaſtize the Son's ſeaſonable Banquets. He will give no pardon to anothers Luxury, who denies none to his own. The Tyrant is angry at the Murtherer; and he that is himſelf ſacrilegious, puniſheth Thefts in others.* A great part of Men there is, who are not angry ſo much at the *Sins* as the *Sinners.* Now *a reſpect to our own ſelves will make us more moderate to others*; if we ſhall debate the Caſe with our ſelves to this purpoſe, *Have not we alſo our ſelves ſometimes committed a like offence? Have not we ſo erred? Is it expedient for our ſelves that theſe things ſhould be condemned and puniſhed in others?* —His diſcourſe all along turns upon *this hinge,* "That we ought not to afford that "meaſure to others, which we our "ſelves will not admit of.

ipſe perjurus: & litem ſibi inferri ægerrimè calumniator patitur. Pudicitiam ſuorum ſervulorum attentari non vult, qui non pepercit ſuæ. Aliena vitia in oculis habemus: à tergo noſtra ſunt. Inde eſt quod tempeſtiva filii convivia pater deterior filio caſtigat. Nihil alienæ luxuriæ ignoſcit, qui nihil ſuæ negarit: & homicidæ tyrannus iraſcitur: & punit furta ſacrilegus. Magna pars hominum eſt quæ non peccatis iraſcitur ſed peccantibus. Faciet nos moderatiores reſpectus noſtri, ſi conſuluerimus nos; Nunquid & ipſi aliquid tale commiſimus? nunquid ſic erravimus? expeditne nobis iſta damnari? L. 2. de Irâ. c. 27. & 28.

He ſpeaks yet more expreſly in the third

third Book: *Let us*, ſaith he, *ſuppoſe our ſelves in his place and ſtead, whom we are angry at*: Whereas now *an unequal eſteem of our ſelves makes us wrathful againſt others*; and *thoſe things which we would do, we will not ſuffer*. And to the ſame purpoſe he adds afterwards, We are *all* heady and improvident, all fickle, querulous, ambitious. Why do I hide a Publick Sore with too gentle Words? We are *all bad*. Whatſoever therefore is reprehended in *another*, that may every one find in *his own* boſom. Why doſt thou ſet a mark on *this mans* paleneſs, and *the others* leanneſs? 'Tis a *common Plague*. Let us therefore be more favourable one to another upon this account. *We are bad our ſelves, living among bad Neighbours.*

Eo loco nos conſtituamus, quo ille eſt cui iraſcimur: nunc facit iracundos iniqua noſtri æſtimatio: & quæ facere vellemus pati nolumus. Lib. 3. c. 12. Omnes inconſulti & improvidi ſumus, omnes incerti, queruli, ambitioſi. Quid lenioribus hulcus publicum abſcondo? Omnes mali ſumus. Quicquid itaque in alio reprehenditur, id unuſquiſque in ſuo ſinu inveniet. Quid illius pallorem, illius maciem notas? Peſtilentia eſt. Placidiores itaque invicem ſimus. Mali inter malos vivimus. cap. 26.

Yet once more the ſame *Seneca*, in his 47 Epiſtle, commending *Lucilius* for uſing of his Servants in a familiar manner, enlargeth on that occaſion to this effect:

Servants

Servi ſunt? imò homines. Servi ſunt? imò contubernales. Servi ſunt? imò humiles amici. Servi ſunt? imò conſervi. Si cogitaveris tantundem in utroſq; licere fortunæ.—— Vis tu cogitare iſtum, quem ſervum tuum vocas, ex iiſdem ſeminibus ortum, eodem frui cœlo, æquè ſpirare, æquè vivere, æquè mori? Tam tu illum ingenuum videre potes quam ille te ſervum. Marianâ clade quam multos ſplendidiſſimè natos Senatorium per militiam auſpicantes gradum fortuna depreſſit? Alium ex illis paſtorem, alium cuſtodem caſæ fecit. Contemne nunc ejus fortunæ hominem, in quam tranſire, dum contemnis, potes. ——Hæc præcepti mei ſumma eſt, ſic cum inferiore vivas, quemadmodum tecum ſuperiorem velles vivere. Quoties in mentem venerit, quantum tibi in ſervum liceat, veniat in mentem tantundem in te Domino tuo licere. ——At Ego, inquis, nullum habeo Dominum. Bona ætas eſt; forſitan habebis. Senec. Epiſt. 47. * Vide Eccleſ. chap. 7. ver. 21, 22.

Servants do we call them? yea, they are Men, Companions, humble Friends, Fellow-ſervants; if we bethink our ſelves that we are alike expoſed to the power of Fortune.— Do but conſider that he, whom thou ſtyleſt thy Servant or Slave, hath the ſame Original with thy ſelf, lives and breathes under the ſame Heaven, and at laſt dies like thy ſelf; and thou mayſt change Names and Titles with him. How many Noble Perſons hath the fortune of the Wars depreſs'd, and turn'd into Shepherds and Cottagers? Go now, and deſpiſe a man of that Rank and Condition, which thou thy ſelf maiſt paſs into, even while thou art deſpiſing of him. The ſum of my Inſtructions is this, That thou ſo live with thy Inferior, as thou wouldeſt thy Superior ſhould live with thee; and as often as thou ſhalt think * what power

thou haſt over thy Servant, think alſo that thy Lord and Maſter hath the ſame power over thee.—— But thou replyeſt, it may be, I have no Lord or Maſter. 'Tis well: but thou knoweſt not how ſoon thou maiſt have one.——

The Reader may ſee more to this purpoſe, *Epiſtle* 95. where he delivers this as the Summary of our mutual duty each to other [*formula humani officii*] to conſider, that we are all Members of one great Body, akin by Nature, having the ſame Riſe and End, and therefore obliged to mutual love and ſociable demeanour, to all equity, and innocence, and helpfulneſs, and to retain that Golden Saying in our Hearts as well as Mouths, *Homo ſum, humani nihil à me alienum puto*: i. e. I am a Man, and therefore neither think my ſelf free from any accident that befalls other men, nor deſire to be excuſed in any duty which becomes humanity.

The Stoicks indeed generally in their Writings have many things of this nature, and determine it to be proper unto man from his heart to love other men, and wiſh them well,

as

as allied to him by Nature both in Body and Soul, and made for a mutual ſubſerviency each to other.

Ἴδιον τοῦ ἀνθρώπου ἀπὸ καρδίας φιλεῖν τοὺς ἀνθρώπους καὶ εὐνοεῖν αὐτοῖς ὡς φύσει φίλοις, &c. Vide quæ Gatakerus noſter in ſuo ad M. Antoninum præloquio é Stoicis congeſſit; & ipſum Antoninum paſſim.

And take this farther taſt out of ſome others.

Pliny in the 12 Epiſtle of his 9 Book, *Heus tu, nunquámne feciſti quod à patre corripi poſſit? feciſti, dico. Non interdum facis, quod filius tuus, ſi repente pater ille, Tu filius, pari gravitate reprehendat?*

Cato in his excellent Precepts *De Moribus*, which are learnt commonly by Children, but worthy the moſt ſerious conſideration of Men; hath theſe remarkable Sayings that touch upon the Point in hand.

In his ſhort Precepts this; *Patere legem quam ipſe tuleris*; i. e. as *Eraſmus* Scholies upon it, Whatever Condition thou preſcribeſt to others, uſe the ſame thy ſelf towards others. And in his Diſticks, theſe.

Quæ culpare ſoles, ea tu ne feceris ipſe:
Turpe eſt Doctori, cum culpa redarguit ipſum L. 1. Diſt. 30.

i. e. By

i. e. By no means do the thing thou art wont to blame: 'Tis a diſgrace to a Teacher to reprove himſelf by a contrary practice.

Alterius dictum aut factum ne carpſeris unquam,
Exemplo ſimili ne te derideat alter.
L. 3. Diſt. 6.

i. e. Carp not at anothers words or doings, leſt thou inſtruct him to deride thy ſelf by a like example.

Cum fueris ſervos proprios mercatus in uſus,
Et famulos dicas, homines tamen eſſe memento. Diſt. 44.

i. e. When thou haſt bought Servants for thy own uſe, and calleſt them thy Slaves, yet remember that they are Men: and ſo (as *Eraſmus* notes) in this equal with thy ſelf.

And among the Sentences of the famed Sages of *Greece*, I have noted theſe, aſcribed to *Pittacus* and *Cleobulus*.

Pareto legi, quiſquis legem ſanxeris: i. e. Obey the Law which thou thy ſelf eſtabliſheſt.

Quæ feceris parentibus, eadem a liberis expecta: i. e. Expect the ſame from thy Children, which thou doſt to thy Parents.

Ne

Ne geras imperium, priuſquam parere didiceris. Pittacus. *i. e.* Rule not, till thou have firſt learned to obey.

Res amici diligas & perinde ſerves, ut tuas: i. e. Love and preſerve the Concerns of thy Friend, as thy own. And,

Quod oderis alteri ne feceris. Cleobulus. *i. e.* Do not to another what thou hateſt.

And then (to ſearch out no more) *inter Mimos Publii*, theſe ſeven.

Ab alio expectes, alteri quod feceris: i. e. Expect from another what thou ſhalt do to another.

Beneficium dare qui neſcit, injuſtè petit: i. e. He unjuſtly craves a Courteſie, who knows not how to do one.

Etiam qui faciunt, odio habent injuriam: i. e. Thoſe very Perſons hate an injury to themſelves, who do it to others.

Homo qui in homine calamitoſo eſt miſericors, meminit ſui: i. e. The Man who compaſſionates anothers calamity, remembers himſelf.

Habet in adverſis auxilia, qui in ſecundis commodat: i. e. He finds help in his adverſity, who affords it to another in his proſperity.

Homo ſemper in ſeſe aliud fert, in alterum aliud cogitat : *i. e.* 'Tis the guiſe of men to give different judgments for themſelves, and for others.

Illo nocens ſe damnat, quo peccat, die. Publius. *i. e.* The injurious man is at the ſame time ſelf-condemned.

Which how they appertain to this Argument, will appear more evidently and fully upon the peruſal of the ſixth Section.

Divers other Sayings might be quoted from the *Heathen Writers*, by thoſe that have been more diligent in their obſervation; but from thoſe inſerted it ſufficiently appears, that this Rule of our Bleſſed Saviour's is a clear Branch of the Law of Nature, and among thoſe Principles which every one reflecting on, as he ought, may read in his own breaſt and conſcience, if it be not ſtrangely corrupted and defaced by groſs ignorance and ſtupidity, ſenſuality, or ſome other wicked and perverſe habit and cuſtom of ſinning. So that in this caſe Chriſt might well ſay to his Diſciples, as elſewhere he doth to the Phariſees, "Yea, and why even of your ſelves S.Luke 12.57.
"judge ye not what is right? Our Saviour,

viour, as S. *Chryſoſtom* obſerves, teacheth here, *Nihil noſtram tranſcendens Naturam*, nothing beyond our Nature, but what he had long before imprinted on our Conſcience: *Ex nobis ipſis ſcimus quid facto opus ſit*; We know from our ſelves what we ſhould do unto others. *Nemo ſanus ſibi non benè cupit*; There is no man in his right wits, but wiſheth himſelf well: and therefore, *Nemo non habet domi regulam*; There is no man but hath a Domeſtick Chaplain preaching of his duty, a Rule within himſelf for his demeanour towards others. *Voluntas tua ſit lex*; Let thy own will, ſaith he, be the law of thy actions, even thy own will of receiving from others. Wouldeſt thou have courteſies done thy ſelf? do them to another. Wouldeſt thou obtain mercy? have mercy on thy neighbour. Wouldeſt thou be commended? commend another. Wouldeſt thou be loved? love thy neighbour. Wouldeſt thou have the precedency? yield it firſt to another. *Tu ſis judex*: *Tu ſis vitæ tuæ legiſlator*: Be thou thus thy own Judge; be thou the Legiſlator for thy own Life and Converſation. And again, *Quod odiſti, alii ne facias*; Do

Hom. 13. ad Pop. Antioch. ſuper iſta verba, Quæcunque volueritis ———

Do not that to another, which thou hateſt: for this later Rule will enable thee to avoid that which is evil, as the former to do that which is good. Doſt thou hate contumelious uſage thy ſelf? offer it not to another. Doſt thou hate to be deceived thy ſelf? deceive not thou another. And generally in all caſes, ſaith he, if we retain in memory theſe few words, *Voluntas tua ſit Lex*; that we make our choice for our ſelves the Law of our Actions towards others, we ſhall need no other diſcipline or inſtruction.—To this effect S. *Chryſoſtom.* Loco ſuprà citat.

And *Salvian* having quoted this Precept of our Bleſſed Saviour, "Whatſoever ye would that men ſhould do unto you, do ye alſo the ſame to them in like manner; proceeds thus upon it:—One part of this Sentence we know ſo well, as never to paſs it by; the other part we ſo paſs by, as if we were altogether ignorant: for we know very well what we would others ſhould do unto us; but what we our ſelves ought to do unto others, we know not: And I would to God we knew not! the guilt of our ignorance would be the leſs.—But now in this our offence is

Hujus ſententiæ partem tam benè novimus, ut nunquam prætereamus: partem ſic prætermittimus, quaſi penitùs neſciamus. Nam quid ab aliis præſtari nobis velimus, opti-

is the greater, that we love part of this holy Sentence for our own profit, but omit the other part injuriouſly towards God. So far are we from benefiting others with our own loſs, that we do all chiefly conſult our own benefit with the damage of others.—

me novimus; quid autem ipſi aliis debeamus præſtare neſcimus. Atque utinam neſciremus! minor eſſet ignorantiæ reatus.— Nunc autem in hoc major offenſa eſt, quod partem ſententiæ ſacræ pro commodorum noſtrorum utilitate diligimus, partem pro Dei injuriâ præterimus.— Tantum abeſt ut aliorum commodis aliquid cum propriâ incommoditate præſtemus, ut omnes vel maxime noſtris commodis cum aliorum incommodo conſulamus. Salvian. lib. 3. De Prov.

Add hereunto This of the Learned *Groſted* Biſhop of *Lincoln* above 400 years ſince, in his Treatiſe *De Ceſſatione Legalium.*—— *Manu formatoris noſtri in ipſis cordibus noſtris veritas ſcripſit*; Quod tibi fieri non vis, alteri non facies. *Hoc antequam lex ſcriberetur nemo ignorare permiſſus eſt, unde judicarentur & quibus non eſt data lex. Sed, ne ſibi homines aliquid defuiſſe quererentur, ſcriptum eſt & tabulis quod in cordibus non legebant. Non enim ſcriptum non habebant, ſed legere nolebant. Oppoſitum eſt oculis eorum, quod in conſcientiâ videre cogerentur, & quaſi forinſecùs admotâ voce Dei ad interiora ſua homo compulſus eſt.— In cogitationibus enim impii inter-*

interrogatio erit, & ubi interrogatio ibi lex. Sed quia homines appetentes ea quæ foris ſunt etiam à ſeipſis exules facti ſunt, data & conſcripta lex, non quia in cordibus ſcripta non erat, ſed, quia tu fugitivus eras cordis tui, ab illo qui ubique eſt apprehenderis, & ad teipſum intra te vocaris. Propterea ſcripta eſt lex, quæ clamat eis qui deſeruerunt legem ſcriptam in cordibus, Redite prævaricatores ad cor. p. 100, 101.

Hitherto in the general: Now for the more full and perſpicuous handling of this Excellent and Comprehenſive Rule, I ſhall follow this plain method.

Firſt, To ſtate and explain the true and genuine meaning of it.

Secondly, To examine and ſearch into the Grounds and Foundations of Equity upon which it is built. And,

Thirdly, To make an Induction of thoſe ſpecial acts of Vertue which it prompts us to, and thoſe Sins and Vices hereby moſt properly forbidden and reproved. But,

SECT.

SECT. III.

First, It is requiſite that we underſtand this Rule of ours aright, being liable unto ſome miſtakes, if we are not duly cautioned againſt them. In order therefore to the explaining of it, and that ſo as the meaneſt Capacity may truly comprehend it, I ſhall proceed,

(1.) *Per remotionem*, negatively, and by way of removal of thoſe falſe Rules which men are apt enough to ſubſtitute in the room of this. And,

(2.) *Per poſitionem*, to declare poſitively what this Rule of ours imports, and what we are to obſerve in order to the right underſtanding of it.

By the firſt I ſhall ſhew, what it is not; by the ſecond, what it is.

Moſt men in the world obſerve either no Rule at all, or elſe ſome falſe and crooked Rules, in their Actions towards others: And therefore it will not be amiſs here to glance at ſome Particulars which are too frequently put in the room of the Preſcription in the Text.

(1.) Then the Rule is not thus laid down, [All things whatſoever other men

men would have you do to them, let them do even ſo to you.] We are willing enough to hear of other mens duties, as I before alſo intimated, even whilſt we moſt neglect our own. We are apt enough to exact our right of other men, whilſt we refuſe our ſelves to do what is right and juſt unto them. We are prone enough to ſay to others, Do as you would be done by; we like it very well in the practiſe of others; but the Law here runs not in that form, *Quæcunque ſibi fieri voluerint*— Let others do as they would be dealt withal: but it calls upon every one of us eſpecially to regulate our own Actions, and to mind our own duty. Much leſs is it,

(2.) [All things whatſoever ye would that men ſhould do unto you, let them do unto you.] Our Wills and Pleaſures are not the rule and meaſure of other mens duties towards us. It doth not follow that other men do us wrong and injury nakedly becauſe they diſpleaſe and offend us, becauſe they do unto us what we would not have them. This indeed is more or leſs the corrupt humour of us all: We are too prone and

willing to make our Wills and Pleaſures the Law and Rule of other mens Actions; and every thing that offends us, that is contrary to our humour or fancy, is cenſured forthwith as unjuſt and unlawful in our Neighbours, upon the ſame account.

(3.) The Rule is not, [Do ye unto others all things whatſoever they would have done unto them.] Men are very apt to covet more than what is their ſhare, more than belongs to them: And were we bound to do unto every man as he wills and deſires, we ſhould quickly undo our ſelves, and turn all things into confuſion.

(4.) The Rule is not, [All things whatſoever ye will, do ye unto others.] 'Tis not *Omnia quæcunque vultis*, and there a ſtop; follow the ſway of your own inclinations and luſts. That were to licenſe all manner of iniquity, and to ſet open ſuch a floodgate to ſin and injuries, as would quickly overwhelm and drown the World. *Quod libet, licet.* And,

Sic volo ſic jubeo, ſtat pro ratione voluntas,

will not be admitted of here. Our own

Will

Will abſolutely is not the meaſure of our Actions towards others; but it is it ſelf to be ruled by ſomewhat elſe. An Action is not therefore juſt and warrantable, becauſe we will it; but our Will muſt have ſome Reaſon or Rule to juſtifie its choice and determination by.

(5.) The Rule is not, *Omnia quæcunque poteſtis,* [Do all that ye can to others,] all things that ye are able or have power to do, all things you have an opportunity to do. Power of it ſelf juſtifies nothing, but muſt be ever in conjunction with Juſtice and Goodneſs, that all the acts and effects of it may be warranted. Men may not wrong the weak, becauſe they are ſtronger; nor the poor, becauſe they are richer; nor the ignorant and ſimple, becauſe they are more learned and cunning; nor any that are under them, becauſe they are in Authority above them, and have a Sword able to defend their Injuſtice againſt all Diſputers. Nay,

(6.) 'Tis not *Omnia quæcunque jure poteſtis,* [Do all that you can do with a ſpecious pretence of Law to countenance what you do.] *Summum jus ſumma injuria.* The rigour of the Law proves

proves often great injuſtice ; and a man may wrong his own Conſcience by proſecuting of the Law to the height and utmoſt upon his Neighbour. Such is the * imperfection ſometimes of Humane Laws, and ſuch the many Arts and Tricks in the execution of them, the ſhifting of Courts, the Demurs, the tedious manner of Proceſs, and the like, that it is in the power of many legally to undo others, ſometimes in the recovery of their own right and due: And the poorer ſort, though they ſhould certainly in the iſſue be protected from the violence and wrong intended them by others, yet are ſure, like the ſilly Sheep running in a Storm for ſhelter to an Hedge of Thorns and Brambles, to leave their Fleece for that Protection. We muſt nor do all to others which we may by Law poſſibly defend the doing of. Every one ſhould keep a Court of Chancery in his own Breaſt, to mitigate the rigor and ſeverity of the Law, which cannot provide againſt all particular inconveniences and abuſes. They are not Humane Laws which are the immediate and adequate Rule of our Conſcience and Practice ; but a good Conſcience

* Quod ſi populorum juſſis, ſi principum decretis, ſi ſententiis judicum jura conſtituerentur, jus eſſet latrocinari, jus adulterare, jus teſtamenta falſa ſupponere, ſi hæc ſuffragiis vel ſcitis multitudinis probarentur.— Cicero de Leg. l. 1.

ence ſhould evermore regulate us in the proſecution of the Law upon others.

(7.) And laſtly, The Rule is not, *Omnia quæcunque fecerint vobis*, [All things whatſoever other men have done unto you, do ye even ſo unto them;] requite others according to their doings: By no means. Say not, *I will do to him as he hath done to me*: Say not thou, *I will recompence evil, I will render to the man according to his work.* Thus *Solomon* adviſeth, agreeably to the Precepts S. *Paul* gives us, having learnt them firſt of his and our Maſter Chriſt: *Recompence to no man evil for evil. Dearly beloved, avenge not your ſelves: Be not overcome of evil, but overcome evil with good.* We cannot juſtifie the doing others an injury, becauſe they have done us one firſt; the grieving of others, becauſe they have grieved us: Whereof *Seneca* pronounceth, *Qui dolorem regerit, tantum excuſatiùs peccat*; He that returns grief for grief, ſins only the more excuſably; *i. e.* he ſins, though he hath ſome pretence for it. But *Maximus Tyrius* the *Platoniſt* goes higher, Ἐι τὸ ἀδικεῖν πονηρὸν, καὶ τὸ ἀνταδικεῖν ὅμοιον: If to do an injury be an enormity, to return one

Prov. 20.22. 24. 29.

Rom. 12.

Differt. 2.

one is the like. Nay, he riſeth yet a ſtep higher, Ὁ τιμωρῶν τοῦ προϋπάρξαντος ἀδικώτερος: He that avengeth himſelf, ſeems guilty of the greater injuſtice: for, ſaith he, the former (*viz.* that did firſt the wrong) incurr'd a reprehenſion as his only reward; which this avenger by imitation of him, doing of the like, takes away upon himſelf; ἀφῄρηκεν ἐκείνου τὸ ἐπίψογον, he bears away his reproach. The like Argument *Lactantius* makes uſe of to prove, that it is not leſs evil [*referre injuriam quam inferre*] to return an injury, than to do one: For, ſaith he, whoſoever labours to return an injury, *eum ipſum à quo læſus eſt geſtit imitari*, glories in imitating his evil doings by whom he was injur'd. 'Tis not what others have done to thee, but what thou wouldeſt have them do unto thee. Ask thy ſelf then, when thou waſt wronged and injured by another, whether thoughteſt thou him to have done well or ill in ſo wronging or injuring of thee? And if ill, why ſhouldeſt thou attempt the like? Why ſhouldeſt thou be ambitious of his guilt, ſeeing eſpecially thou haſt had a more real ſavour and taſt, if I may ſo ſpeak, a more feel-

Lactant. l.6.

ing

ing ſenſe of the evil of ſuch an injury, than one that hath not received it? It is therefore well determined by a Reverend Divine, That whoever hath been moſt hardly dealt with himſelf, ſins moſt in dealing ſo with others, doing what he is moſt unwilling to have done to himſelf, and the evil of which doing he is himſelf moſt ſenſible of.—Anothers fault therefore cannot be our juſtification for doing of the like: nay, we are ſo much the more condemned, as we judge and cenſure it a fault in others ſo to have done unto us. Dr. Jackſon on the Creed.

But, ſome may object, is there not a viſible Juſtice in the Law of Requital? for any man to ſuffer *quod prior ipſe fecerit,* the ſame which he hath done? Doth not Nature it ſelf dictate that this is equal, for a man to be rewarded according to his doings?

——nec lex eſt juſtior ullâ
Quam necis artifices arte perire ſuâ.

There cannot be any thing more juſt than this, that one ſhould be taken himſelf in the ſnares which he hath laid for others.

All this is yielded, as moſt certainly true and unqueſtionable; and no man can

can deſervedly complain for undergoing himſelf what he hath firſt done to others. But then it muſt be conſidered, that private perſons are not made Judges by God in their own concerns, have no commiſſion to execute Vengeance. We know who hath ſaid, "Vengeance "is mine: I will repay it, ſaith the "Lord. And he hath appointed his peculiar Miniſters and Avengers under himſelf, to execute wrath upon him that doth evil. The injury of requital of injuries is not in him that *ſuffers*, but in him that *doth it without warrant and commiſſion* from God, only to ſatisfie his own grieved mind, and make another ſmart as he hath done him already.

The Jews themſelves, though in their Publick Judgments a *Lex talionis* were
Exod. 21. 24, 25. allowed, *viz.* "Eye for an eye, tooth "for tooth, hand for hand, foot for "foot, burning for burning, ſtripe for "ſtripe: yet in their private converſation and deportment each towards other, revenge was plainly forbidden
Levit. 19. 18. them; "Thou ſhalt not avenge nor "bear any grudge againſt the children "of thy People; but thou ſhalt love "thy Neighbour as thy ſelf: I am the

"Lord.

"Lord. Mutual revenge is forbidden, as a Branch deducible from this Law of Nature, "Thou ſhalt love thy neigh-"bour as thy ſelf: of which more by and by. The Prohibition here is clear and poſitive,, "Thou ſhalt not avenge "nor bear any grudge againſt the chil-"dren of thy People: *i. e.* Thou ſhalt not be mindful of wrong, to requite it: For that is properly to avenge, to do to others as they have done to us. So we find it expreſs'd in the Vengeance God commiſſioned them to take of *Babylon*, "Take vengeance upon her, as ſhe hath "done do unto her. And that none might miſtake this for any rule of ſelf-revenge, or private revenge, 'tis call'd in the words immediately before, "the "vengeance of the Lord, that Lord "to whom vengeance belongeth, to "whom vengeance belongeth, as the Pſalmiſt reduplicates. Whereas the Law, as we have ſeen, is expreſs to the Jews, in reference to their private relation and converſe each with other, "Thou ſhalt not avenge nor bear any "grudge againſt the children of thy "people: *i. e.* Thou ſhalt not return injuries, nor keep them in mind. The

Jer. 50. 15.

Hebrew

Hebrew Doctors expound it to this purpoſe. To avenge, ſay they, is to deny a good turn to one who hath formerly denied it to him; and to be mindful of a wrong, is to do a good turn to one who formerly would not do ſo much for him; but at the doing thereof, to upbraid with his former unkindneſs, in ſuch like words as theſe, I will not deal with thee as thou haſt dealt with me. And both, ſay they, were here forbidden: And according to this explication their Law required them both to forgive and forget injuries.— Now look what was thus the mutual duty of the *Jews each to other*, our Bleſſed Saviour requires from *us to all men*, having taught us to eſteem every man as our Neighbour, whom we are to love as our ſelves. He requires, I ſay, the ſame good diſpoſition in us towards all men, which among the Jews was reſtrained more to their own Countrey-men, the Children of their People. "See, ſaith
1 Theſ. 5. 15. "S. *Paul*, that none render evil for evil "unto any man; but ever follow that "which is good, both among your "ſelves, and to all men. Thus had he learned Chriſt, having been inſtructed

in

in the Truth, as it was in Jeſus. "I ſay "unto you, ſaith Chriſt, that ye reſiſt "not evil, or that ye avenge not evil: "But whoſoever ſhall ſmite thee on the "right cheek, turn to him the other "alſo, (an expreſſion of patience) and if "any man will ſue thee at the Law, and "take away thy Coat, let him have thy "Cloke alſo; and whoſoever ſhall "compel thee to go with him a mile, "go with him twain. So far would Chriſt have his Diſciples from the Principles of Retaliation, that he enjoyns them patience under ſupportable and tolerable injuries (ſuch as thoſe here mentioned) if they cannot right themſelves without revenge, rather than to oppoſe violence to injuſtice. It was well adviſed by *Seneca*, Hath another ſtricken thee? Give place: for by ſtriking him again thou wilt both adminiſter occaſion of, and excuſe for his ſtriking often, his repeated blows. And therefore, as S. *Hierom* notes, *Dominus noſter viciſſitudinem tollens truncat initia peccatorum*; Our Lord and Saviour in taking away the return of contumelies and ill turns, cuts off the beginnings and occaſions of ſin. It was never que-

S. Mat. 5. 39, 40, 41.

Percuſſit te? recede: referiendo enim & occaſionem ſæpius feriendi dabis & excuſationem. *Sen. de Irâ*, l. 2.
S. Hieron. citat. in Cat. D. Tho. in S. Mat. 5.

ſtionleſs his deſign to licenſe the injuries of others, or to forbid his Diſciples the innocent defence of themſelves, or recovery of their right and due; much leſs to take away from Magiſtrates, and thoſe in Authority, the power of ſecuring the good by the puniſhment of evil doers: but only to root out all principles of Revenge, by a ſtrict injunction of Chriſtian Patience. The Rule then we are to be guided by, is not, What others have done to us; but rather, What they ought to have done to us.

Si potes malum ſine tuo malo vel effugere vel depellere, nemo te vetat facere: ſin minus, cave dixeris, facere ſatius eſt quam pati: ſi potes, emenda, vel beneficiis obruens vel manſuetudine vincens: ſin aliter, præſtat alterum perire, quam utrumq; præſtat te patientiæ lucro diteſcere quam mutuâ talione mali malos ambos fieri. *Eraſm. Enchir. Militis Chriſtiani*, p. 150. & ſimilia p. 206.

It concerns indeed Publick Perſons to ſee Juſtice executed upon Offenders, ſuch as ſhould make them as unwilling to do wrong, as others are to ſuffer it, the better to diſcipline them to the practice of this Rule in the Text: and in ſo doing, they are ſo far from breaking, that they well obſerve that Rule themſelves, doing that for the good, welfare, and ſecurity of the Society and Community wherein they live, which they would deſire to be done for themſelves in the like caſe. A Judge or Magiſtrate muſt not

not look on himſelf as a private perſon, but, "a Miniſter of God for the puniſh- Rom. 13.
"ment of evil doers, and the praiſe of "them that do well, yea bearing and repreſenting the perſon of the Community whoſe good he is obliged to ſeek and ſerve; and therefore he is to do that for the benefit of the Community, whoſe great intereſt it is to have the Laws obſerved, and Offenders puniſhed, which he underſtands in ſuch a caſe might be reaſonably required of him. Private revenge indeed ſhould not be ſatisfied, under the cloke and colour of doing Juſtice; but neither muſt the Offices of Juſtice be overturned and diſclaimed by us, whilſt we ſpeak againſt Revenge. The correction of notorious Offenders is both an office of charity unto them, to bring them to repentance; and of goodneſs and juſtice to the Society wherein they live, for the warning of others not to do the like, and for the ſecuring of the innocent: Yet this is no warrant for private perſons to ſnatch the Magiſtrates Sword to avenge their own quarrel, or to appeal unto the Magiſtrate out of any principle of Malice or Revenge, to wreak their ſpleen upon ſuch

as have done them wrong, in order to a requital.

In good turns indeed, and benefits, gratitude ſuggeſts a retribution; Nature teacheth the very Publicans and Sinners to return love for love, good will for good will, courteſie for courteſie: And thus far to obſerve the Rule of doing to others as they have done to us, would reform the World, by the removal of that horrid Vice of unthankfulneſs from men, whereby they are ready ſometimes to requite good with evil, or prove forgetful and neglective of the good turns others have done unto them. To theſe therefore it is ſeaſonable to ſay, Do to others the ſame good you have received from them; be not evil to thoſe who have been exceeding good and beneficial unto you; return not hatred to them for their good will and love to you.—— But then in injuries and evils, curſes and imprecations, ill words and actions, we muſt take heed how we retaliate, and do to others as we ſuffer from them: "Say not thou, I "will do to him as he hath done to me, "I will render to the man according to "his work.

Quid retribuam? Pſal. 116. 12.

SECT.

SECT. IV.

THus much in the Negative, what the Rule is not: I proceed, ſecondly, to a more poſitive declaration of what it is: [All things whatſoever ye would that men ſhould do unto you, do ye even ſo unto them.]

That we may underſtand and conceive of this Rule as we ought,

(1.) We may compare it with that *other Summary* of the Second Table, which acquaints us with the genuine and inward Principle of it, "Thou "ſhalt love thy Neighbour as thy ſelf. And therefore we are wiſely inſtructed in our Church-Catechiſm, in anſwer to that Queſtion, *What is thy duty towards thy Neighbour?* to joyn both theſe together; *My duty towards my Neighbour is, to love him as my ſelf, and to do to all men as I would they ſhould do to me.* The former of theſe is ſtyled by S. *James*, *the Royal Law according to the Scriptures.* *Lex Regia*, the Royal Law, that is, ſay ſome, the Law of Chriſt our King; to which purpoſe the *Syriack* reads it *Legem Dei*, the Law of God:

S. Jam. 2. 8.

Vide Druſium in loc. & Prær. ſacra.

The Royal Law, ſay others, for its eminency, a moſt excellent Law: The Royal Law, ſay others, becauſe, like the King's High-way, 'tis plain, without windings and turnings, rubs and hinderances, common to all, and belongs to every one in particular as well as to all: The Royal Law, laſtly, ſay others, becauſe of its latitude and extent, upon which all other Laws depend, which takes in and comprehends all other Laws in it ſelf. This is the Royal Law, the Law of Laws, *Thou ſhalt love thy Neighbour as thy ſelf*: And this preſcribes *affectum eundem*, the ſame affection and diſpoſition to our Neighbour as to our ſelves; as the other we are conſidering of preſcribes *officia eadem*, the ſame offices towards our Neighbour as we deſire in him towards our ſelves, *i. e.* the ſame fruits of Love towards our Neighbour, as the love we bear to our ſelves ſuggeſts to us to wiſh, expect, and look for from him. The Philoſopher's definition of Love is, To will ſuch things to another as we conceive good, without ſelf-ends; and to promote and do the ſame according to our power. Whereby if we meaſure the loving

Τὸ βούλεσθαί τινι ἃ οἴεται ἀγαθὰ μὴ ἑαυτοῦ ἕνεκα, καὶ τὸ κατὰ δύναμιν πρακτικὸν εἶναι τούτων. Ariſt. Rhet. lib. 2.

loving of our Neighbour as our ſelves, it muſt needs run into this we are upon, *All things whatſoever ye would that men ſhould do to you, do ye even ſo unto them.* Thou art thy ſelf become the meaſure of thy love towards thy Neighbour, as *Camero* hath it: ſo love thou others, as thou wouldeſt be loved by them if thou wert in their place and ſtead: *i. e.* Love thou others with the ſame ſincerity wherewith thou loveſt thy ſelf, and give proof of this love by doing the ſame to them as thou wouldeſt deſire they ſhould do to thee in the like condition. The Law refers us to our ſelves, becauſe we are naturally inclined to ſelf-love, and in our own intereſt and concerns *plerunq; rectiùs videmus quid æquum ſit*, we do for the moſt part ſee more rightly what is equal; at leaſt, we are not apt to wrong our ſelves. *Nemini ſuæ injuriæ leves videntur*; No man thinks his own injuries light. *Sua quiſq; maxima eſſe judicat mala*; Every one judgeth his own evils greateſt; every one is concluded trueſt to his own intereſt and concerns.

Amoris tui erga proximum menſura es tu ipſe: ſingulos ſic dilige, quomodo tu ab iis diligi velles, ſi eſſes illorum loco. *Camero.*

Grot. in loc.

Saluſt.

Camerarius.

So then to love our Neighbour as our ſelves, is the ſoul and life of this Pre-

cept, to do to our Neighbour as we would be done by our ſelves: And thus the Rule before us preſcribes, not only to our outward actions, but to our inward affections alſo. There muſt be an agreement between our heart and practice, our will and doings. What we are to do to our Neighbours, the ſame we are to wiſh, intend, love, deſire, chuſe, reſolve upon; and what we ought not to effect, we may not inwardly covet or delight in without tranſgreſſion. The Laws of Chriſt reach to the Principles of our Actions, as well as to the Actions themſelves; to the hidden and inviſible, as well as to the open and viſible part of them; to the fountain, as well as to the ſtreams; to the cauſe, as well as to the effects. *Thou ſhalt love thy neighbour as thy ſelf*; and, *All things whatſoever ye would that men ſhould do unto you, do ye even ſo unto them*, have the ſame reference each to other as the cauſe and the effect, as the fountain and the ſtrram, as the inſide and outſide of one and the ſame Duty.

Quid refert mala non facere quæ affectu concupiſcis? Quid refert bona foris agere, quibus diverſa fiant intus? *Eraſm. Enchir. Mil. Chriſt.* p. 119.

(2.) We may farther enlarge our conceptions by viewing together this Affirmative Precept, and the Negative

that

that is deducible from it, and (as hath been ſaid before) to be referr'd unto it: for every poſitive Precept includes a double Prohibition in it. (1.) Of the omiſſion of the duty required: And, (2.) Of the commiſſion of the contrary evil. Whoever commands the doing of any good, forbids at the ſame time the neglect of that good, and the evil oppoſite unto it. He that injoyns us to do well, doth as certainly bid us ceaſe to do evil, and includes withal ſomewhat more in his Injunctions, than if he had nakedly bid us ceaſe to do evil. A negative Religion only will not ſerve our turns; we muſt be alſo poſitively good: and yet ſo we cannot be, without ceaſing firſt to be evil, this being the beginning of our wiſdom, *ſtultitiâ caruiſſe*. The poſitive Precept then is the more perfect and intire, as including both the Prohibition and Command in it ſelf: And thus we are to interpret the Rule of the Text, by ſupplying it with its Negative, that is, the advice of *Tobit* to young *Tobias*, "Do "that to no man which thou hateſt; "what thou wouldeſt not that men "ſhould do unto thee, do not thou thy "ſelf that unto them. 3. To

(3.) To prevent all miſtakes and miſapplications of this Rule to Practice, there are two or three things farther to be noted by way of caution about it.

(1.) In the general we muſt remember, that this Rule may never be ſo underſtood or applied as to contradict or ſubvert any other of the more particular Laws and Appointments of Chriſt, or the Order eſtabliſhed and approved by him. We are to conclude, that it is not at odds with any particular Laws of Charity and Juſtice, being indeed deſigned only for a brief and univerſal comprehenſion of them, and as a fence and ſecurity to them; that we tranſgreſs not at any time through inordinate love of our ſelves; but ſince we are every one preſumed to be hearty proſecutors of our intereſt and concerns, we make this our pattern, example, and ſquare in our dealings with others, as ſincerely to have reſpect unto their good as our own, that we have not a meaſure and a meaſure, unjuſt balances, one for our ſelves and another for our neighbours; it having been generally obſerved in the World, that men have one judgement for themſelves, and another for their neighbours, ſo

Quod tibi bonum præſtari velles, idem debes ipſe alteri præſtare in eiſdem circumſtantiis, quoad fieri poteſt *citra tertii alicujus injuriam.* Quod malum tibi fieri nolles à faciendo illud alteri ipſe debes abſtinere quoad fieri poteſt *abſque tertii alicujus injuriâ.* *Dr. More Enchir. Eth.* p. 22.

Homo in ſe aliud fert, in alterum aliud cogitat. *Laberius.*

ſo as to condemn others at the ſame time, and in the ſame things, wherein they acquit and juſtifie themſelves; and deem that evil in others towards them, which they continually practice themſelves towards others; and that good in others towards them, which they deny continually unto others. To prevent now this undue bias of ſelf-love and ſelf-ſeeking, Chriſt requires us to uſe the ſame meaſure to others as to our ſelves, as ſincerely to love others as our ſelves, and do for them as we deſire they ſhould do for us: To ſell as we would buy: for, "Divers weights and "divers meaſures are both of them alike "an abomination unto the Lord. This now being the purpoſe of the Rule, to prevent or remove that grand prejudice which makes us ſwerve and decline from the particular Precepts of Order, Juſtice, and Charity towards our Neighbour, we cannot, we muſt not at any time ſo underſtand or apply it as to croſs and oppoſe any of thoſe Precepts. Prov. 20.10.

(2.) Therefore when our Bleſſed Saviour ſaith, *All things whatſoever ye would that men ſhould do unto you*, he muſt be underſtood only *de voluntate*

regulatâ

regulatâ & ordinatâ, of a well-ordered and regulate Will, a Will following the dictates of right Reaſon and Religion, and conſequently onely converſant about things truly good and meet to be done; and therefore whether we add the word [*bona*] or no, as ſome Latin Verſions have done, [*quæcunque bona*— Whatſoever good things ye would that men ſhould do unto you] 'tis moſt certain that we are ſo to underſtand and conceive of it, as to exclude *omne maleficium*, every evil work or thing from being the object of our will. 'Tis S. *Auguſtines* Obſervation, that *Voluntas non eſt propriè niſi in bonis, in malis cupiditas dicitur*; Will is proper to good objects, but we call it Luſt in evils. And, *Hoc loco modo quodam proprio voluntas poſita eſt, quæ in malo accipi non poteſt*: In this place (ſaith he) Will is to be taken in that proper manner as not to be conceived of that which is evil. None in his right mind wiſheth to himſelf what is evil and inconvenient: we muſt not imagine that our Saviour refers us to our corrupted and vitiated Wills; but he ſuppoſeth them according to their natural and true ſtate and temper, not according

De Civ. Dei, l. 14. c. 8.

according to what they may prove by degeneracy, evil habits and cuſtoms; as they ſhould be, as they were made by God and appointed to be, and not as they are through our default and corruption; as they are in the beſt of men, and not in the worſt: for, *ſpecimen naturæ—capiendum ex optimâ naturâ*; and as Biſhop *Andrews* ſomewhere obſerves, the Scripture often ſpeaks of things, not as they are corrupted, but as they ought to be. The ſenſe of the Rule then is clearly this, *ut aliis præſtemus ea, quæ ratio dictat non iniquè nos ab aliis poſtulaturos*; That we do unto others ſuch things as reaſon dictates we ſhould not unjuſtly deſire from others our ſelves. *Whatſoever ye would,*] *i. e.* reaſonably and regularly. Grot. in S. Mat. 7.

(3.) There muſt be *conſiderata perſonarum mutatio*, a conſiderate change of perſons; that is, we muſt ſuppoſe other men in our condition, rank, and place, and our ſelves in theirs; and ſo deal with every one, as if we had exchanged perſons and conditions with them: *Ut rectè judicemus perſona mutanda eſt, idemque ſtatuendum in altero quod in nobis æquum ſimus exiſtimaturi*, as *Grotius* ſpeaks: That we may judge aright, the Id. ibid.

Perſon

Perſon muſt be changed, and we muſt determine the ſame for another which we would judge equal for our ſelves were we in his room. If 'tis bitter unto thee to bear an injury (ſaith *Lactantius*) and he that does it ſeems unjuſt in thy account, transfer *in alterius perſonam quod in te ſentis, & in tuam quod de altero judicas*; remove that by way of ſuppoſition to another perſon which thou feeleſt in thy ſelf, and that to thy own perſon which thou judgeſt of another, and thou wilt preſently underſtand *tam Te injuſtè facere ſi alteri noceas, quam Alterum, ſi tibi*; That thou thy ſelf doſt as much unjuſtly in injuring of another, as another in hurting thee. We ſhould therefore, as he ſpeaks, *in aliis hominibus nos ipſos cogitare, in nobis alios*, think of our ſelves in other men, and of others in our ſelves, a due reſpect being had to the ſeveral circumſtances and diſtinctions of our qualities and conditions: That is, So obedient ſhould we be to our Governours, as we deſire and expect thoſe under our Government ſhould be unto us; ſo are we to honour our Parents, as we would deſire our Children ſhould honour us; be

Lactant. l.6.

cap. 10.

be ſo reſpective to our Inferiours, as we deſire our Superiours ſhould be to us. Of which, with many other Inſtances, hereafter.

Laſtly, The ſcope and meaning of the Rule will be as clear and full as may be, if we add one Obſervation more to what hath been ſaid. The learned Dr. *Hammond* notes, That [*whatſoever ye would that men ſhould do to you*] by an Hebraiſm imports [*whatſoever ye would have done to you*] *i. e.* by whomſoever, and ſo by God or Chriſt as well as Man. We may obſerve indeed many inſtances in the New Teſtament, wherein the third perſon Plural is put to expreſs a paſſive ſenſe: Thus S. *Luke* 6. 38. "Give, and it ſhall be given unto you, "good meaſure, preſſed down, and "ſhaken together ſhall men give into "your boſom; Δώσουσιν, *ſhall they give* into your boſom, is all one with δοθήσεται, *ſhall be given* unto you. Again, *ch.* 12. 20. where we read not amiſs in the *Engliſh*, "Thou fool, this night thy ſoul "*ſhall be required* of thee, 'tis in the *Greek* ἀπαιτοῦσιν, this night *do they require* thy ſoul of thee. Again *ch.* 16. 9. where it is ſaid, "Make to your ſelves friends "of

Pract. Cat. p. 299.

S.Luk. *6*.38.

ch. 12. 20.

ch. 16. 9.

Perſon muſt be changed, and we muſt determine the ſame for another which we would judge equal for our ſelves were we in his room. If 'tis bitter unto thee to bear an injury (ſaith *Lactantius*) and he that does it ſeems unjuſt in thy account, transfer *in alterius perſonam quod in te ſentis, & in tuam quod de altero judicas*; remove that by way of ſuppoſition to another perſon which thou feeleſt in thy ſelf, and that to thy own perſon which thou judgeſt of another, and thou wilt preſently underſtand *tam Te injuſtè facere ſi alteri noceas, quam Alterum, ſi tibi*; That thou thy ſelf doſt as much unjuſtly in injuring of another, as another in hurting thee. We ſhould therefore, as he ſpeaks, *in aliis hominibus nos ipſos cogitare, in nobis alios*, think of our ſelves in other men, and of others in our ſelves, a due reſpect being had to the ſeveral circumſtances and diſtinctions of our qualities and conditions: That is, So obedient ſhould we be to our Governours, as we deſire and expect thoſe under our Government ſhould be unto us; ſo are we to honour our Parents, as we would deſire our Children ſhould honour us; be

Lactant. l.6. cap. 10.

be ſo reſpective to our Inferiours, as we deſire our Superiours ſhould be to us. Of which, with many other Inſtances, hereafter.

Laſtly, The ſcope and meaning of the Rule will be as clear and full as may be, if we add one Obſervation more to what hath been ſaid. The learned Dr. *Hammond* notes, That [*whatſoever ye would that men ſhould do to you*] by an Hebraiſm imports [*whatſoever ye would have done to you*] *i. e.* by whomſoever, and ſo by God or Chriſt as well as Man. We may obſerve indeed many inſtances in the New Teſtament, wherein the third perſon Plural is put to expreſs a paſſive ſenſe: Thus S. *Luke* 6. 38. "Give, and it ſhall be given unto you, "good meaſure, preſſed down, and "ſhaken together ſhall men give into "your boſom; Δώσουσιν, *ſhall they give* into your boſom, is all one with δοθήσεται, *ſhall be given* unto you. Again, *ch.* 12. 20. where we read not amiſs in the *Engliſh*, "Thou fool, this night thy ſoul "*ſhall be required* of thee, 'tis in the *Greek* ἀπαιτοῦσιν, this night *do they require* thy ſoul of thee. Again *ch.* 16.9. where it is ſaid, "Make to your ſelves friends

Pract. Cat. p. 299.

S.Luk. 6.38.

ch. 12. 20.

ch. 16. 9.

" of the mammon of unrighteouſneſs;
" that when ye fail *they may receive* you
" into everlaſting habitations; 'tis probably no more than, that *ye may be received* into everlaſting habitations. And
ch. 23. 31. to name but one place more, *ch.* 23. 31. when 'tis ſaid, " If *they do* theſe things " in a green tree, what ſhall be done in " the dry? ταῦτα ποιοῦσιν is no more in ſenſe than, If theſe things *be done* in a green tree.———And thus now if we read alſo the third perſon Plural in the Text in a paſſive ſenſe, the words will run thus, [All things whatſoever ye would have done to your ſelves, or to be done to your ſelves:] And accordingly the *Latin* Style of this Precept generally runs, *Quod tibi fieri vis*; which, if we follow it, extends, as hath been ſaid, to whatſoever we deſire or wiſh to our ſelves from God or Chriſt as well as from Men, that to the utmoſt of our power we be ready alſo to do the ſame unto others. Whether the Hebraiſm will enforce it here, or no (the word ἄνθρωποι, *men*, being expreſſed before the Verb Plural, which I find not in the original of any of the other Inſtances) ſure I am, the Illative Particle uſhering in the

Text,

Text, whereof I have before diſcourſed, fairly ſuggeſts this ſenſe unto us, inferring this our duty towards men from our expectation of good things from God, as hath been ſhewed. The general Inforcement of thoſe particular Precepts of Charity and Mercy wherewith S. *Luke* conjoyns this of the Text, and which are eaſily to be deduced from this, is the Divine Pattern towards us, "Be ye therefore merciful even as your "Father is merciful: And 'tis the Petition of our daily Prayers, "Forgive "us our treſpaſſes, as we forgive them "that treſpaſs againſt us: And of all Petitions in the Lords Prayer, our Bleſſed Saviour beſtows a Comment upon none but that, to fix and engage our thoughts the rather upon it; "For, "(ſaith he) if ye forgive men their treſpaſſes, your heavenly Father will alſo "forgive you; but if ye forgive not "men their treſpaſſes, neither will your "Father forgive your treſpaſſes. And we are given more than once to underſtand, that we muſt expect the ſame meaſure from God our ſelves, as we mete to others: Of which more hereafter. This ſenſe we may the rather

S. Luk. *6.* 36.

S. Mat. *6.* 14, 15.

embrace, becauſe even the Heathen *Seneca* hath mounted to this pitch alſo: Speaking of that mercy which becomes a Prince, he thus proceeds. I may very well ſet this Example before a Prince to imitate, *viz.* That he *ſhew himſelf ſuch to his Citizens, as he would have the Gods to be unto himſelf.* Is it therefore deſirable or expedient, ſaith he, for him to have the Deities inexorable, as to his ſins and errors, and ſo provoked to, and reſolved upon the utmoſt deſtruction? Who among Kings would then be ſafe? If therefore the Gods are placable and equal, and do not preſently perſecute the faults of thoſe in Power with Thunderbolts, how much more is it reaſonable that a man ſet over men ſhould exerciſe his power with a meek mind, and think with himſelf whether the ſtate of the world be not more grateful to the eyes, and beautiful, in a ſerene and clear day, than in Thunder, Storms, and Tempeſts? *&c.*———

Optimè hoc exemplum Principi conſtituam, ad quod formetur, ut ſe talem eſſe civibus quales ſibi Deos velit. Expedit ergo habere inexorabilia peccatis atq; erroribus numina? Expedit usq; ad ultimam infeſta perniciem? Ecquis regum erit tutus? Cujus non membra Aruſpices colligant? Quod ſi Dii placabiles & æqui delicta potentium non ſtatim fulminibus perſequuntur, quanto æquius eſt hominem hominibus præpoſitum miti animo exercere imperium & cogitare utrum mundi ſtatus gratior oculis pulchriorq; ſit ſereno & puro die, an cum fragoribus crebris omnia quatiuntur & ignes hinc atque illinc micant? Atqui non alia facies eſt quieti moderatiq; imperii, quam ſereni cœli & nitentis. Crudele regnum turbidum tenebriſq; obſcurum eſt inter trementes & ad repentinum ſonitum expaveſcentes, nec eo quidem, qui omnia turbat, inconcuſſo. *Sen. de Clem l.* 1. *c.* 7.

Thus

Thus that Moralliſt excellently. And there is a Proverb that hath much in it, expreſſing the good temper that ought to be in men towards others of their own kind; *Homo homini Deus*, ſuch a man is *a God to another*. We ſhould all ſtudy then to be ſuch our ſelves towards others, as we deſire to find God to our ſelves.

The reſult of all is this, That our deſires of doing good and not evil unto others, be ſuch as may fitly become an equipoiſe to our deſires of receiving good and not evil from God or others: That we be diſpoſed to wiſh and do the ſame good unto other men, which we piouſly deſire from God, or reaſonably expect from other men in a like condition our ſelves. *Regnaret perfecta æquitas, ſi activæ charitatis tam fideles eſſemus diſcipuli, quam acuti ſumus paſſivæ doctores*, as *Calvin* well phraſeth it; Perfect equity would obtain in the World, were we once as faithful Diſciples of active Charity, as we are acute Teachers of the Paſſive: *i. e.* Were we as ready to do good as we are to receive it, and as unwilling to wrong others as we are to ſuffer injuries our ſelves.

Calvin. cit. in Expoſ. Eccleſ. in S. Mat. 7.

I have ſaid what may ſuffice for the explaining of this Rule. I am engaged,

---

SECT. V.

SEcondly, To an Inquiry into thoſe *Grounds* and *Foundations* which ſupport it: Thoſe Truths, I mean, which it *preſuppoſeth* and *relies upon*. And them I ſhall refer to the following Heads.

(1.) Every man is here preſuppoſed to have *an entire love and regard to himſelf*. He muſt needs firſt love himſelf, who is obliged to love his Neighbour *as himſelf*; and 'tis a man's love to himſelf that makes him to will good and not evil from others to himſelf, which is here made the pattern and meaſure of his demeanour towards others. We need not any Precept from God for the loving of our ſelves, which is a Principle that Nature hath taught every Creature, *viz.* a ſelf-love and deſire of its own preſervation and happineſs, and thereupon an inclination and appetite towards what is good, agreeable, and convenient, with an averſation and declination from whatſoever appears other-

otherwiſe. And yet ſo it is, that man oftentimes miſtaking himſelf, hates himſelf indeed inſtead of loving himſelf. Men look upon their Bodies as themſelves, which are little more than the caſe and outſide of themſelves; and theſe they love inordinately, and hereby prove real haters of, and enemies to their Souls, the better and chiefeſt part of themſelves: for 'tis the Mind, and Soul, and Spirit which is principally the Man, and whoſoever loves not that, loves not himſelf: "No man ever hated his own fleſh, (ſaith the Apoſtle) "but nouriſheth and cheriſheth it. No man, to be ſure, in his right wits; no man, unleſs he were mad and diſtracted, alienated and eſtranged from himſelf: And yet 'tis too common a ſight (which we have every where almoſt before our eyes) to behold men that hate their own Souls, inſtead of nouriſhing and cheriſhing of them: though, the truth is, of theſe perſons too we muſt ſay, they are not themſelves; they are ἄφρονες ϗ ἀνόητοι, fools and beſotted; they are βασκαινόμενοι, bewitched; and whenever they do return to themſelves, when they do *reſipiſcere*, grow wiſe again, they will

Eph. 5. 29.

Gal. 3. 1.

lament and exclaim againſt their own madneſs. Who, underſtanding and loving of himſelf, would continually ſtab and wound and injure himſelf? Yet ſo doth every ſinner by his tranſ-
Prov. 8. 36. greſſions: "He that ſinneth againſt "me, ſaith the Divine Wiſdom, wrong-"eth his own ſoul; all they that hate "me love death. There is no ſuch injury and hurt to a mans ſelf as ſin.

True it is, Chriſt commands all his
S.Mat. 16.24. Diſciples ἀπαρνήσασθαι ἑαυτοὺς, to deny themſelves, to abandon and diſown themſelves in ſome caſes as Parents are wont to ſerve their ungracious Children; and,
Gal. 5. 24. "they that are Chriſt's, ſaith S. *Paul*, "τὴν σάρκα ἐσταύρωσαν, have crucified the "fleſh with its paſſions and luſts. Nay,
S.Luk. 14.26. ſaith our Saviour, "If any man come "after me, and do not μισεῖν τὴν ἑαυτοῦ ψυ-"χὴν, hate his own ſoul, *i. e.* his own "life, he cannot be my Diſciple.

But all theſe and the like expreſſions import no more than not to ſin, to mortifie ſin, to abandon the occaſions and temptations of ſinning, to lay down our lives and part with our temporal conveniencies, rather than to ſin: And this is enjoyned us, that we may not, in the

trueſt

trueſt ſenſe, *τὰς ἡμῶν ψυχὰς ζημιοῦσθαι*, dam- S.Mat. *16.26.*
nifie and injure our ſouls, loſe our own ſouls, wrong our own ſouls; ſo that no more is here call'd for but what the moſt real love of our ſelves engageth us to. He that ſubmits to ſome preſent pain and grief, in order to the recovery and continuance of a long health and pleaſure, doth certainly therein diſcover not an hatred, but a love of himſelf: And he that is willing to undergo ſome temporal damage, yea, and the loſs of his own life, in order to an eternal and glorious happineſs, keeps moſt undeniably conſtant and true to this principle of ſelf-love. Whoever then is a lover, chuſer, and embracer of ſin, though ſet off with the greateſt outward allurements and conveniences, is really an hater and wronger of himſelf: And whoever hates, abandons, and forſakes his ſins, though never ſo much to his outward loſs and damage, is in truth a lover of himſelf. He that is unwilling to leave his ſins, to be diſturbed in his ſins, to be reproved for his ſins, ſo far wants love to himſelf. He that is willing to be tempted to ſin, to be flattered in ſin, to be gratified and farthered

in a courſe of ſinning, is in like manner ſo far wanting in a true love to himſelf: And he that loves not himſelf, is not yet prepared for doing unto others what he would have others do unto him; because he wills ſuch things from others, which are indeed prejudicial and hurtful to himſelf.—— Some there are who take pleaſure in the corrupting and debauching of each other, *ſe invicem turpitudine illicitæ voluptatis oblectare*, as S. *Auguſtine* ſpeaks; to gratifie each other in ſome baſe aund unlawful delights.— Now the Rule before us cannot be ſo underſtood as to warrant their wickedneſs, becauſe they do unto each other as they would be done by themſelves, inaſmuch as their Wills are not ſet upon ſuch things as are truly good and reaſonable, but really prejudicial and hurtful to themſelves. Corrupted man may not thus reaſon, I deſire not my ſelf to be check'd for my ſins, and therefore I will not blame or reprove any others; I deſire my ſelf to be ſerved and accommodated with all means and opportunities for the accompliſhing of my luſts, and therefore I will alſo farther others in the like; I love my ſelf

De Civ. Dei, l.14.c.8.

ſelf to drink to exceſs, and therefore I will make others drunken alſo, *&c.* Remarkable is that Precept in the Law, "Thou ſhalt not hate thy Brother in "thy heart, thou ſhalt in any wiſe re-"buke thy Neighbour, and not ſuffer "ſin upon him. Some of the Jewiſh Writers, 'tis true, expound it to this purpoſe; That when one man ſinneth againſt another, he ſhould not inwardly hate him hereupon, but make it known to the Offender, and ſay, Why haſt thou done thus to me? tell him freely, plainly, and roundly of it: And ſo 'tis much-what the ſame with that of our Bleſſed Saviour, "If thy Brother ſin "againſt thee, rebuke him; and if he "repent, forgive him. But then others as warrantably take the words in a greater extent; He that ſeeth his Neighbour ſin, ſaith *Maimonides*, or walk in a way not good, is commanded to admoniſh him to do better, and to certifie him, that he ſinneth againſt himſelf by his evil deeds, as it is written, "Re-"buking thou ſhalt rebuke thy Neigh-"bour, which is the Original of this Law in *Leviticus*. The *Hebrew* word is noted to ſignifie, to rebuke with con-

Levit. 19. 17.

Vide Ainſworth in loc.

S. Luk. 17. 3.

viction

viction of argument, by words to ſhew what is right, and refel the contrary. But that which I chiefly obſerve here, is, that this is injoyned as an Office of Love to our Neighbour; "Thou ſhalt "not hate thy neighbour in thy heart; "thou ſhalt in any wiſe rebuke thy "neighbour, and not ſuffer ſin upon "him: or, as it may be rendred, "leſt "thou bear ſin for him, *i. e.* become guilty of his ſin, and ſo partake of his puniſhment.—— To keep others from ſin, is to keep them from doing the greateſt miſchief to themſelves, and ſo an undoubted office of the trueſt love: and on the other ſide, to ſollicite perſons unto ſin, or to ſooth them up in their ſins, is to do them the greateſt injury, and ſo to hate them in our hearts. Thus therefore we may not do to others, though we ſhould vitiouſly covet that others ſhould do ſo unto us, becauſe this will of ours ariſeth not from a true love to our ſelves, but from a perverted love, a blind and miſtaken love, a love which is really and effectually the greateſt hatred: Such a falſe love as this deceiveth many, and is too common in the world.

Eraſmus

Eraſmus intending to ſhew how men abuſe the words of *Love* and *Hatred*, diſcourſeth thus :—When a Youth is mad of a young Maid, that the common people call Love, when as there is not a truer hatred. True love conſults anothers benefit, though with his own loſs. But what doth this fond Youth look at, ſave his own pleaſure? He loves not her therefore, but himſelf: nay, he loves not indeed himſelf; for none can love another, unleſs he firſt love himſelf, and that aright: none can hate another, unleſs he firſt hate himſelf. But then to love well is ſometimes to hate well, and to hate well is to love well: Therefore he that for ſo ſmall an advantage by his flatteries and gifts lays ſnares for the Maid, that he may deprive her of that which is her beſt, to wit, her integrity, her modeſty, her ſimplicity, her good mind, her fame, does this man, think you, hate or love her? Certainly there can be no hatred more cruel than this. So when fooliſh Parents indulge their Childrens Vices, men ſay commonly, How tenderly do theſe Perſons

Jam amoris & odii vocabulis vide quam mundus abutatur. Cum adoleſcens inſanus puellam deperit, id vulgus amorem appellat, cum nullum verius ſit odium. Verus amor vel ſuo diſpendio commodis alienis conſulere cupit. Ille quo niſi ad ſuam voluptatem ſpectat? Igitur non illam ſed ſemetipſum amat, quanquam ne ſe quidem amat: nemo enim alium amare poteſt, niſi ſe prius amarit, ſed rectè: nemo quenquam odiſſe poteſt, niſi ſe prius oderit: verum bene amare nonnunquam bene odiſſe eſt & rectè odiſſe amaſſe eſt, &c. *Eraſm. Enchirid. Mil. Chriſtiani*, p. 135, 136.

love

love their Children! But rather, how cruelly do they hate them, who whilſt they give way to their own affections, neglect their Childrens ſalvation? For what other thing doth our moſt envious enemy the Devil wiſh us, than that here ſinning with impunity, we ſhould fall into eternal puniſhment? Again, Men call him a gentle Maſter, and a merciful Prince, who either connives at, or favours certain wickedneſſes, that they may ſin the more licentiouſly, being left without the dread of puniſhment. But what elſe doth the Lord threaten by his Prophet to thoſe whom he thinketh unworthy of his mercy? "And I will not "viſit upon your daughters, ſaith he, "when they commit fornication, *&c.* And what did he promiſe to *David*? "I will viſit, ſaith he, with the rod their "iniquities, and with ſtripes their ſins; "but my mercy will I not take away "from them.——In Chriſt all things are made new, and the names of things are changed. He that loves himſelf amiſs, doth bear a deadly hatred to himſelf. He that miſplaceth his mercy is cruel. Well to take care of a mans ſelf, is to neglect himſelf. Well to hurt himſelf,

himſelf, is to profit himſelf. Well to deſtroy himſelf, is to preſerve himſelf. Thou wilt then ſhew a care to thy ſelf, if thou ſhalt contemn the deſires of the fleſh. Thou wilt do that man a courteſie, whoſe vices thou ſhalt be cruel againſt; if thou ſhalt ſlay the ſinner, thou ſhalt ſave the man; if thou ſhalt deſtroy what Man hath done amiſs, thou ſhalt reſtore what God made.——— Thus far *Eraſmus*, whoſe words I have tranſlated hither, as a pertinent illuſtration both of that pretended love which is ſo common among men, and that genuine and ſincere love to our ſelves, which the Rule I am ſpeaking of preſuppoſeth and is built upon.

(2.) This Rule preſuppoſeth farther a continual converſe with our ſelves, a living in the daily exerciſe of conſideration and ſelf-reflection, that we may not act towards others raſhly and unadviſedly, but upon a true underſtanding and compare of anothers condition with our own; that we may know what we ſhould expect from other men, and ſo what they in like manner may reaſonably challenge and require of us. The Rule is wholly and altogether in vain, if

if men never give themſelves to conſi-der, or live at ſuch a rate that they are indiſpoſed for the exerciſe of ſelf-refle-ction. It is in vain, as I ſaid, to pre-ſcribe to any, that they would do unto others as they would others ſhould do unto them, if they never reflect upon their own thoughts and deſires, if they never take time impartially to ſuppoſe themſelves in anothers ſtate, and make anothers caſe their own. This Preſcri-ption therefore of our Bleſſed Saviour ſuppoſeth men to live a ſober and tem-perate life, in the free exerciſe of their reaſonable and deliberate thoughts; not ſo to immerſe themſelves in the cares of the world, or a multitude of imploy-ments; not ſo to drown and beſot themſelves with ſenſual entertainments, to make their ſouls heavy with drunken-neſs and exceſs; not ſo to tranſport themſelves with paſſion and luſt, as to indiſpoſe themſelves wholly for conſi-deration, or the unbyaſſed and unpreju-dicate application of it, for the ſquaring and direction of their actions. God having made us reaſonable Creatures, and written certain Laws of equity up-on the Tables of our Conſcience, expects

from

from us that we ſhould find time to re-flect and conſider with our ſelves, and keep our ſelves in a temper capable of inferring from our own thoughts the Principles of our doings, that we may even of our ſelves judge that which is right: and we ſhall never act according to this Rule of doing as we would be done by, unleſs our thoughts continually hold a looking-glaſs before our eyes, or preſent a balance to our hands, for the due pondering and weighing of our own ſtate and condition and other mens together, that ſo our own rational deſires and expectations from others, may regulate our actions towards them. This Law of Chriſt, you ſee, clearly preſuppoſeth much of ſelf-converſe, and ſuch a way of life as may diſpoſe us thereunto; that we never ſo devote our ſelves to any drudging Imployment, as to hinder the making of a pauſe now and then with our own thoughts; and that we lead not ſuch a brutiſh courſe, as to be left uncapable of conſideration to any good effect or purpoſe, never to underſtand what is fitting for our ſelves to deſire of others, never to mind and obſerve the caſe of

others,

others, or never to be like Men or Chriſtians affected therewith; like thoſe mentioned in the Prophet *Amos*, "who "are at eaſe in *Sion*, and ſecure in the "Mountain of *Samaria*; who put far "away the evil day, and cauſe the ſeat "of violence to come near; that lie "upon beds of ivory, and ſtretch them-"ſelves upon their couches, and eat "lambs out of the flock, and calves out "of the midſt of the ſtall; that chant "to the ſound of the viol, and invent "to themſelves inſtruments of muſick "like *David*; that drink wine in bowls, "and annoint themſelves with the chief "ointments: but they are not grieved "for the affliction of *Joſeph*: That is, Who lay to heart no more the troubles of the Poſterity of *Joſeph*, than his Brethren did his in particular, when they caſt him into the Pit, and ſold him to the Merchants, never minding or careing what became of him; but indulge themſelves in the mean while to all exceſs of riot, even whilſt other of their Brethren languiſh under want and oppreſſion. Such perſons as theſe, who live in jollity, and ſpend their time in pleaſure, to the ſatisfaction of the fleſh,

Amos 6. 1, 3, 4, 5, 6.

do

do uſually caſt off all thoughtfulneſs about others, who are in miſery and adverſity: that is, they never conſider the hardſhips and calamities that others undergo, and ſo what they would look for at others hands were they in their caſe.

Theſe two are the more general Suppoſitions which the Rule of the Text buildeth upon, to wit, our natural and genuine love to our ſelves, and our living in the due exerciſe of thoughtfulneſs and conſideration, ſelf-converſe and reflection, that we may know upon every occaſion what we ſhould reaſonably deſire of others for our ſelves.

SECT. VI.

THere are yet three things farther, which do more particularly declare the Foundation and reaſonableneſs of this Precept to us, *viz.*

1. The actual equality of all Men by Nature, and of Chriſtians by Grace.

See Dr. *Jackſon*'s excellent Sermons on the Text, l. 11. c. 32. 33.

2. The poſſible equality of Condition in all: And,

3. The immovable Standard and Rule of Juſtice, which gives all to ex-

pect from God and Men here, or at leaſt from God hereafter, accordingly as they have meaſured unto others.

We all ſtand upon equal terms by Nature, as we are Men of the ſame kind; and by Grace, as Chriſtians.

Poſſible it is, we may our ſelves be in the very ſame condition with others: And,

Certain it is, that we ſhall our ſelves either here or hereafter receive the ſame meaſure we mete to others with: And therefore,

In all theſe laid together we have a firm ground for the Precept now conſidered of, that whatſoever we would ſhould be done to us, we do the ſame to others. Of each of theſe Heads briefly.

(1.) All men have an equality by Nature. Though they differ much from each other in their places and ſtations in the world, yet 'tis but as ſo many Figures of the ſame denomination would do in different places, one ſuppoſe in the Unites, another in the Tens, another in the Hundreds, another in the Thouſands, *&c.* We are all of the ſame

Nihil eſt unum uni tam ſimile tam par, quam omnes inter noſmet ſumus. *Cicero de Leg.* l. 1.

ſame kind, partakers of the ſame reaſonable and religious nature: We are all *conſanguinei*, deſcended from one common Parent: We are all originally of the ſame duſt, and ſhall be reſolved into the ſame again: We are all made and preſerved by one and the ſame God. —*Omnibus ille idem pater eſt.* I may here well demand with the Prophet, "Have we not all one Father? Hath Mal. 2. 10.
"not one God created us? Why do we
"deal treacherouſly every man againſt
"his brother? *q. d.* Partial and treacherous dealing is unaccountable between them who ſtand related each to other as fellow-creatures of the ſame God, as fellow-brethren of one and the ſame Father. "If I did deſpiſe the cauſe of Job 31. 13,
"my man-ſervant, or of my maid-ſer- 14, 15.
"vant, when they contended with me,
"(ſaith *Job*) what then ſhall I do when
"God riſeth up? and when he viſiteth,
"what ſhall I anſwer him? Did not
"he that made me in the womb make
"him? and did not one faſhion us in
"the womb? or, as the margin reads,
"Did he not faſhion us in one womb?
"The rich and the poor meet together, Prov. 22. 2.
"(ſaith *Solomon*) the Lord is the Maker

Prov. 29. 13. "of them all. And again, "The Lord "enlightneth both their eyes. "God Act. 17. 26. "(ſaith the Apoſtle *Paul*) that made "the world, and all things therein, hath "made of one blood all Nations of men "for to dwell on the face of the earth. And, ſaith the Pſalmiſt of theſe Inhabi- Pſal. 33. 15. tants of the earth, "The Lord faſhio- "neth their hearts alike. So that we may well conceive what others would deſire of us, by what we our ſelves de- ſire of others; and there is great reaſon we ſhould be to others ſuch as we would have them be towards our ſelves, even upon this account I am ſpeaking of; in as much as we are partakers of one and the ſame humane Nature, joynt poſſeſſors of the ſame Earth, Fellow-Citizens of the ſame World, Brethren of the ſame Deſcent, Branches ſprouting from one and the ſame Stock. All men are valuable to us, in that they are *homines, & idem quod nos ſumus*, men, and the ſame that we our ſelves are. When God injoyns us to love one another, 'tis, as S. *Chryſoſtom* ſomewhere obſerves, little more than that natural Law, *quam Leones & Lupi ſervant*, which even Lions and Wolves keep to, not

Alterius animum de tuo metiaris. *Lactant.*

Prov. 27. 19. As in water face anſwereth to face, ſo the heart of man to man. Wiſd. 7. 6. All men have one entrance into life, and the like going out.

Lactant.

Ecclus 13. 15. Every beaſt loveth his like.

not to devour Creatures of the ſame kind with themſelves:

—ſævis inter ſe convenit Urſis.

The ſavage Bears do yet agree with each other. Where there is nothing elſe to tye and oblige us unto others, their communion and participation of the ſame nature with our ſelves is ſufficient. *Humanitas ſummum inter ſe hominum vinculum*, as *Lactantius* ſpeaks. To this purpoſe *Seneca* well notes, that there is ſomewhat unlawful towards man upon this common right with other living Creatures, even becauſe he is of the ſame nature with our ſelves. And therefore *Ariſtotle*, when he was accuſed for relieving a notoriouſly wicked man, made this rational Appology for himſelf, Ὀυ τὸν τρόπον ἀλλὰ τὸν ἄνθρωπον ἠλέησα· That he had not reſpect to the manners, but to the man: And again, Ὀυ τῷ ἀνθρώπῳ ἔδωκα ἀλλὰ τῷ ἀνθρωπίνῳ· That he gave not to the man as ſo qualified; but relieved Humanity in him, conſidered the Nature more than the Perſon. Thus far we have an actual equality with each other as men, in as much as we are all of one and the ſame kind, faſhioned alike as to the frame of our Bodies and

Τέττιξ μὲν τέττιγι φίλος, μύρμακι δὲ μύρμαξ, Ἴρηκες δ' ἴρηξιν.—Theocr. Idyl. 9.

Eſt aliquid quod in hominem licere commune jus animantium vetet, quia ejuſdem naturæ eſt cujus tu.—*Sen. de Clem.* li. 1. c. 18.

the general inclinations of our hearts, partakers, as of the ſame fleſh and blood, ſo of the ſame reaſonable ſouls; deſcended from the ſame *Adam*, having one and the ſame Creator, and bearing the ſame Divine Image; born alike into the world, and paſſing alike out of it, and to be raiſed alike again after Death to Judgment.

Πάντες ἴσοι νέκυες Phocyl. Poem. admon.

But then beyond this the Chriſtian Religion equals us much more, in as much as we are thereby made capable of the ſame happineſs, and redeemed and purchaſed by the ſame Saviour, who taſted death alike for every man, and gave himſelf a ranſom for all. And we, as Chriſtians, are farther equal, in that we are united in the ſame Sacraments, in the ſame Faith and Hope, Diſciples of the ſame Lord and Maſter, Believers of the ſame Goſpel, Baptized with the ſame Water, Participants of that one Loaf and one Cup, which is the Body and Blood of Chriſt, ſanctified with one and the ſame Spirit, en-

Tantum hoc cogita, frater eſt in Domino, cohæres in Chriſto, ejuſdem corporis membrum, eodem redemptus ſanguine, fidei communis ſocius, ad eandem gratiam & felicitatem futuræ vitæ vocatus: quemadmodum Apoſtolus dixit, Unum corpus & unus ſpiritus, ſicut vocati eſtis in unâ ſpe vocationis veſtræ, unus Dominus & una Fides, unum Baptiſma, unus Deus & Pater omnium. Alienus eſſe qui poteſt quicum tibi tam multiplex intercedit unitatis copula? *Eraſm. Enchir. Mil. Chriſt.* p. 143, 144.

riched

riched with the ſame Grace, Fellow-members of the ſame myſtical Body, one only holy and Catholick Church, and Joynt-heirs of the ſame Promiſes and Glory.—Who now art thou, whether Man or Chriſtian, that vaunteſt and preferreſt thy ſelf above others, or refuſeſt to walk by the ſame Rule towards them, which thou art ready to preſcribe them towards thy ſelf?

This is the firſt Particular, The Actual Equality of all Men by Nature, and of Chriſtians by Grace: Upon the account of which we ſhould, as S. *Paul* adviſeth, "be of the ſame mind one "towards another, and be kindly affe-"ctioned one to another, with brotherly "love, in honour preferring one ano-"ther, *Rom.* 12.

(2.) Poſſible it is for every man to be in the ſame ſtate and condition with any other. "As with the People, ſo with "the Prieſt, or Prince; as with the Ser-"vant, ſo with his Maſter; as with the "Maid, ſo with her Miſtreſs; as with "the Buyer, ſo with the Seller; as with "the Lender, ſo with the Borrower; as "with the taker of Uſury, ſo with the Iſa. 24. 2.

" giver of Uſury to him, ſaith the Pro-
phet. *Quod cuiquam contigit, cuivis po-
teſt*; That which hath hapned to ano-
ther, may happen unto thee. We ſhould
all thus reckon with our ſelves, that be-
ing Men, we may poſſibly undergo
whatſoever other Men have undergone,
or do undergo. We are liable to the
ſame imfirmities, and the ſame afflicti-
ons, and the ſame temptations with
1 Cor. 10.12, 13. others. " Let him that thinketh he
" ſtandeth, ſaith the Apoſtle, take heed
" leſt he fall: There hath no tempta-
" tion taken you, εἰ μὴ ἀνθρώπινος, but
" ſuch as is *vulgaris & frequens inter*
" *homines*, common unto men. And
again, in his Epiſtle to the *Galatians*,
(which I before occaſionally mentioned)
Gal. 6. 1. " Brethren, if any man be overtaken in
" a fault, ye which are ſpiritual reſtore
" ſuch an one in the ſpirit of meekneſs,
" conſidering thy ſelf, leſt thou alſo be
" tempted. *Det ille veniam facile, cui
venia eſt opus*, as *Seneca* hath it; Let
him be ready to pardon, who himſelf
verſ. 2. ſtands in need of pardon: " Bear ye
" one anothers burdens, and ſo fulfil the
" Law of Chriſt. Again, when S. *Paul*
preſſeth unto Chriſtian Charity, " I
" mean

"mean not, ſaith he, that other men 2 Cor. 8. 13,
"ſhould be eaſed, and you burthened: 14.
"but by an equality, that now at this
"time your abundance may be a ſupply
"for their want, that their abundance
"alſo may be a ſupply for your want,
"that there may be equality: Putting
them in mind in the time of their fulneſs, that a time of want might come unto them alſo, wherein it would be as deſirable for them to partake of the abundance of others, as it was now ſeaſonable for others to partake of theirs.——"Remember, ſaith the Au- Hebr. 13. 3.
"thor to the *Hebrews*, them that are in
"bonds, as bound with them; and
"them which ſuffer adverſity, as being
"your ſelves alſo in the body: *In corpore iiſdem malis obnoxio*; as being your ſelves clothed with the ſame frail and mortal fleſh, and ſubject to the ſame evil and ſad accidents, liable to the ſame bonds and adverſity which they ſuffer under. This is a natural Principle of compaſſion and ſympathy with others, whatever their condition be, that ours may be the ſame. "Rejoyce Rom. 12. 15.
"therefore with them that rejoyce, and
"weep with them that weep.——'Tis

poſſible,

poſſible, I ſay, that the condition of another may be the ſame hereafter with ours, and ours the ſame with anothers; and therefore we are in every ſtate of life ſo to carry it towards others, as we would deſire them, when the caſe is altered, to do towards us. Thou who art a Servant, maiſt be a Maſter: Thou whou who art a Maſter, alſo a Servant: Thou who art a Parent, haſt been a Child; and thou who art a Child, mayſt be a Parent: Thou who art rich, mayſt become poor; and thou who art poor, mayſt, by God's bleſſing, become rich: Thou who art well in health and eaſe, mayſt be ſick and pained; Thou who art young, mayſt be old and decrepit; Thou who art beautiful, mayſt be deformed, *&c.*

We are all liable to variety of changes in the world, and may poſſibly exchange relations and conditions with other men; and therefore ſhould now do to others as we would then have them do to us. That is the ſecond Particular.

Ἄλλοτε μητρυιὴ πέλει ἡμέρη, ἄλλοτε μήτηρ. *Heſiod.* He that requiteth good turns is mindful of what may come hereafter, and when he falleth he ſhall find a ſtay, Ecclus 3.31. Diſhonor not a man in his old age, for even ſome of us wax old, ch. 8.6. Help thy neighbor according to thy power, & beware that thou fall not into the ſame, ch. 29.20. Many Kings have ſate on the ground, &c. ch. 11.5, 6. When thou haſt enough remember the time of hunger, and when thou art rich think upon poverty and need, &c. ch. 18.25, 26. Remember my judgment, for thine alſo ſhall be ſo: yeſterday for me, and to day for thee, ch. 38.22. κοινὰ πάθη πάντων. Phocyl.

(3.) And

(3.) And laſtly, 'Tis the dictate both of Nature and Scripture, That we are to look for the ſame meaſure from God and Men, either here or hereafter, wherewith we mete unto others. The Heathen *Cicero* quotes it from an ancient Poet,

——*Qui alteri exitium parat,* 2 Tuſcul.
Eum ſcire opportet ſibi paratam peſtem ut participet
Parem.———

He that prepares deſtruction for another, ſhould know that a like Plague is prepared for himſelf to partake of: And *Seneca* asks the Queſtion, *Quæ injuria eſt pati quod prior ipſe feceris?* Wherein art thou injured, if thou ſuffereſt but what thou haſt firſt done thy ſelf? A guilty Conſcience naturally ſuggeſts unto the ſinner to expect evil in the ſame manner and meaſure wherein he hath done it; and 'tis a peculiar Attribute whereby Almighty God is known unto us, "The God to whom "vengeance belongeth, to whom ven-"geance belongeth, *reduplicativè*; and he will certainly repay it, in making the evil of puniſhment commenſurate to that

that of ſinning, and doing to men as they have dealt to others. How readily did the guilty minds of *Joſeph's* Brethren acquit God for a juſt retribution upon themſelves, revenging their carriage towards their Brother: "We are "verily guilty, ſay they, concerning "our brother, in that we ſaw the an-"guiſh of his ſoul, when he beſought "us, and we would not hear: there-"fore is this diſtreſs come upon us. *Adonibezeck* in like manner, when his thumbs and great toes were cut off, "Seventy Kings, ſaith he, having their "thumbs and great toes cut off, gather-"ed their meat under my table: as I "have done, ſo God hath requited me. Inſtances of this kind there are very many, had I time now to collect them. "He made a pit and digged it, ſaith the "Pſalmiſt of the wicked man, and is "fallen into the ditch which he made; "his miſchief ſhall return upon his "own head, and his violent dealing "ſhall come down upon his own pate. And *Solomon* hath forewarned ſinners what they muſt expect; "They ſhall "eat of the fruit of their own way, and "be filled with their own devices. And again,

Gen. 42. 21.

Judg. 1. 6, 7.

Pſal. 7. 15, 16. See Ecclus 27. 26.

Prov. 1. 21.

again, "His own iniquities ſhall take Prov. 5. 22.
"the wicked himſelf, and he ſhall be
"holden with the cords of his ſins.
"Wo to thee that ſpoileſt, ſaith the Iſa. 33. 1.
"Prophet, and thou waſt not ſpoiled;
"and dealeſt treacherouſly, and they
"dealt not treacherouſly with thee:
"when thou ſhalt ceaſe to ſpoil, thou
"ſhalt be ſpoiled; and when thou ſhalt
"make an end to deal treacherouſly,
"they ſhall deal treacherouſly with
"thee. To the ſame effect the Prophet
Micah, "Then ſhall they cry unto the Micah 3. 4.
"Lord, but he will not hear them; he
"will even hide his face from them at
"that time, as they have behaved them-
"ſelves ill in their doings. "Judge S. Mat. 7. 1, 2.
"not, ſaith our Bleſſed Saviour, that
"ye be not judged: for with what
"judgment ye judge, ye ſhall be judged;
"and with what meaſure ye mete, it
"ſhall be meaſured to you again. And
in the foregoing Chapter, "If ye for- ch. *6.* 14, 15.
"give men their treſpaſſes, your hea-
"venly Father will alſo forgive you:
"but if ye forgive not men their treſ-
"paſſes, neither will your heavenly Fa-

Compare this with Ecclus 28. 1, 2, 3, 4. He that revengeth ſhall find vengeance from the Lord.— He ſheweth no mercy to a man which is like himſelf, and doth he aſk forgiveneſs of his own ſins?

"ther

" ther forgive your treſpaſſes. To which purpoſe you may peruſe at leiſure that excellent Parable of the Lords recalling his Pardon upon the Servants ſeverity towards his Fellow-ſervants, S. *Mat.* 18. But inſtead of many Texts, I may well refer you to that general Admonition of

Gal. *6. 7.* S. *Paul* to his *Galatians*, " Be not decei-
" ved, God is not mocked; for what-
" ſoever a man ſoweth, that ſhall he alſo
" reap. 'Tis a frequent Proverb among all Nations: *Cicero* hath it in his ſecond Book *de Oratore*; *Prout ſementem feceris, ità & metes*; Men ſhall reap for quantity and quality as they have ſown, of the ſame kind, and in the ſame mea-

Job 4. 8. ſure. " They that plow iniquity and
" ſow wickedneſs reap the ſame, ſaith

Prov. 11. 18. *Eliphaz*: " But to him that ſoweth
" righteouſneſs, ſaith *Solomon*, ſhall be

2 Cor. *9. 6.* " a ſure reward. " He which ſoweth
" ſparingly ſhall reap ſparingly, and he
" which ſoweth bountifully ſhall reap
" bountifully, ſaith the Apoſtle. 'Tis very remarkable that S. *James* having mentioned the Royal Law, " Thou
" ſhalt love thy Neighbour as thy ſelf, as comprehenſive of all particular Duties towards our Neighbour, thus enforceth

forceth it, "So ſpeak ye, and ſo do, as "they that ſhall be judged by the Law "of Liberty, (*i. e.* the above-mentioned Law of Chriſt, who hath made us free, and the Law which is given to us as Free-men equally reſpecting all:) "For he ſhall have judgment without "mercy that hath ſhewed no mercy; that is, He ſhall reap as he hath ſown. The Works of good men are ſaid to follow them; and, "We muſt all appear before the Judgment Seat of "Chriſt, ſaith the Apoſtle, that every "one may receive the things done in his "Body, according to what he hath "done, whether it be good or bad. A pat Example to illuſtrate this, we have in the Parable of *Dives* and *Lazarus*, where the rich man, who denied *Lazarus* the crums of his Table, begs in vain for a cooling drop from *Lazarus* his finger; and Father *Abraham* gives him this then unwelcom *Memento*, "Son "remember that thou in thy life time "receivedſt thy good things, and *Lazarus* likewiſe evil things: but now (the Tide is turned) "he is comforted, "and thou art tormented.

S. Jam. 2.12, 13.

See Prov. 21. 13. Bleſſed are the merciful, for they ſhall obtain mercy, S. Mat. 5. Rev. 14. 13. 2 Cor. 5.10.

S.Luk. 16.19, 20,&c.

Wherewith a man ſinneth, by the ſame alſo ſhall he be puniſhed. Wiſd. 11.16.

Nothing but an hearty and Evangelical

'Οι ἀυτῷ κακὰ τεύχει ἀνὴρ, ἄλλῳ κακὰ τεύχων.

cal Repentance can interpoſe between us and the due recompence of our ſins: nothing, I ſay, but that Goſpel-Repentance, which may engage the Mercy and Grace of God to mitigate the rigor of his Juſtice for us, by pleading the Merits of a dying Saviour as abundant ſatisfaction.

We are then to do the ſame things to others, which upon ſubſtantial and Scripture grounds we hope to receive our ſelves: And if we do otherwiſe,

Horat.

Quam temerè in nobis legem ſancimus iniquam!

How raſhly and unadviſedly do we our ſelves make a Law to puniſh our ſelves, and prepare Scourges for our own Backs?

Theſe now I conceive to be the chief Grounds which the Equity of the Principle before us is ſupported by, in ſo much as,

(1.) We ſtand upon ſo equal terms by Nature and Grace with each other: And,

(2.) 'Tis very poſſible for us to change Relations and Conditions with others: And,

(3.) We have all the reaſon in the

World to expect and look for the ſame meaſure we mete unto others, to be paid home in our own Coin.

We ſhould therefore do unto others in all things even ſo as we would deſire our ſelves to be dealt withal.

SECT. VII.

THat which now remains, is by retail to give in the chief Particulars that are comprized under this General Rule, the better to reduce it into practice: For 'tis as a Fountain from whence our particular Duties towards our Neighbours, as ſo many Streams, are derived; or as a common Root, from whence, as ſo many Branches, they naturally ſprout forth.

Dolus latet in univerſalibus.

Generalia non punguut.

Epictetus notes it as the cauſe of all evils unto men, τὸ τὰς προλήψεις τὰς κοινὰς μὴ δύνασθαι ἐφαρμόζειν ταῖς ἐπὶ μέρους, not to skill the adapting of common and general Notions to particular caſes. *Epict. Enchirid.*

The Principal Heads I ſhall here diſcourſe upon are theſe ſeven.

(1.) This Rule obligeth us to all ſincerity, uprightneſs, and integrity of behaviour each to other.

(2.) To unplume and diveſt our

ſelves of pride, arrogance, and haughtineſs, and to be clothed with humility.

(3.) To an univerſal innocency and harmleſneſs.

(4.) In caſe of offence committed, or wrong and injury done, to make reſtitution or amends.

(5.) To a reſpective obedience, ſubmiſſion, and reverence to our Superiors and Governors.

(6.) To all the poſitive acts of Juſtice: And,

(7.) To all the diſpoſitions and Practices of Love and Charity.

In all which Points now I ſhall only be as a Remembrancer to the Reader's Conſcience, in what that naturally ſpeaks and ſuggeſts unto him.

First then, I ſay, this Rule challengeth from us all uprightneſs, ſincerity, and integrity in our behaviour and dealings. S. *Auguſtine* well refers it *ad ſimplicitatem cordis*, to ſingleneſs of heart; for, as he adds, *nemo velit quenquam duplici corde ſecum agere*, there is none that would have another deal with a double heart towards himſelf. We are all for ſincerity in other mens dealings and converſe

Cit. in Catena D. Thomæ ſuper Evang.

converſe with our ſelves. The Hypocrite is a Creature hateful not only to God but Man; ſo that he ſpake the general ſenſe of Mankind, who ſaid,

Ἐχθρὸς γάρ μοι κεῖνος ὁμῶς ἀΐδαο πύλῃσιν, Homer. Il.

Ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσὶν ἄλλο δὲ εἴπῃ.

That he hated him like Hell, who ſpake one thing and did another. Smooth ſpeeches, demure looks, humble geſtures and courtſhips, are not Oratory ſufficient to procure our love and liking unto any, whom we know thereby only to ſerve his own ends upon us, and ſeek our ruine and miſchief.

Who would welcom a treacherous *Judas*, though approaching with an *Hail Maſter*, and kiſſing him? Who would welcom a diſſembling *Joab*, ſpeaking friendly on purpoſe that he may ſmite the more unſuſpectedly under the fifth rib? Every one deteſts and abominates a known Liar and Hypocrite: "He that worketh deceit, ſaith *David*, Pſal. 101.7.
"ſhall not dwell in my houſe: he that "telleth lies ſhall not tarry in my ſight. Agreeable whereto was the practice of *Conſtantius* the Father of *Conſtantine* the Great. *Euſebius* relates it with a memorable Preface; Παράδοξον μὲν ἀκοῦσαι, πρᾶξαι Lib. 1. de vitâ Conſt c.16.

τὸ θαυμασιώτατον. The ſtory this : *Conſtantius*, though himſelf no Chriſtian, propounded this Experiment among his Courtiers and Judges, That if they would ſacrifice to Idols, they ſhould abide in his Palace, and enjoy their Honours and Preferments : but if they refuſed, they ſhould be excluded and baniſhed from his Preſence and Imployment. His Court hereupon was divided, ſome rather chuſing to forſake all than to ſacrifice unto Idols ; others preferring their Offices and Honours before their Chriſtianity. But he in the iſſue having made the diſcovery which he chiefly aimed at, commended the ſincere and reſolute Chriſtians, but condemned the hypocritical, as perſons unworthy and unfit to be admitted by him unto a place of Honour and Truſt, who would be ſo unfaithful to their God : For how, ſaith he, will they be ever faithful to their Prince, who have been found ſo perfidious and unconſtant to their God, whom they ought to eſteem much better and above their Prince ?

Τοὺς μὲν ὡς ἂν Θεοῦ προδόντας μηδὲ βασιλέως εἶναι ἀξίους ἀπέφαινε. Πῶς γὰρ ἄν ποτε βασιλεῖ πίστιν φυλάξαι τοὺς περὶ τὸ κρεῖττον ἁλόντας ἀγνώμονας; Euſeb. ibid.

Of theſe Hypocrites therefore he

cleared his Court, and advanced the other Confeſſors to places of the higheſt conſequence. There is no gilding or varniſh which can make treacherouſneſs and perfidiouſneſs appear lovely. Now 'tis eaſie to infer hence, that we ſhould not be that in this particular unto others, which we can by no means approve they ſhould be to us. " Let love " be without diſſimulation, ſaith S. *Paul*: And S. *Peter* to the ſame purpoſe, " Seeing ye have purified your ſouls in " obeying the truth, through the Spirit, unto unfeigned love of the Brethren; ſee that ye love one another " with a pure heart fervently, or durably.

Rom. 12. 9. Ἀγάπη ἀνυπόκριτος.

1 S. Pet. 1. 22. Εἰς φιλαδελφίαν ἀνυπόκριτον. Ἐκ καθαρᾶς καρδίας. Ἐκτενῶς.

That which is counterfeit is not at all valuable; nay, when once it appears (as Cheats ſeldom deceive long, Shews and Colours will wear off, Lies are but for a ſhort continuance) moſt deteſtable and odious.

The love we bear to our ſelves is uncounterfeit and ſincere; ſuch therefore ſhould be that we bear to others. We do unfeignedly proſecute our own intereſt and concerns; ſo therefore ſhould we do other mens. That was the com-

mendation S. *Paul* gave *Timothy*, in his Epiſtle to the *Philippians*; "I have no "man like-minded, ſaith he, who will "naturally care for your ſtate; for all "ſeek their own, none the things that "are Chriſts. They ſeek their own heartily and ſincerely, the things of Chriſt and Chriſtians in pretence and ſhew only: but good men, ſuch as *Timothy* was, do naturally care for the concerns of Chriſt's Members, as for their own; γνησίως, genuinely, and without diſſimulation.

Phil.2.20,21.

True indeed, men do ſometimes, through their folly, and ignorance, and depraved affections, flatter and deceive themſelves, impoſe upon and delude themſelves: but who would do ſo upon deſign, and wittingly? who conſonantly and agreeably to the Principle of Self-love? —— We deſire others ſhould be to us really what they ſeem to be; ſo therefore ſhould we our ſelves be to others.

This ſincerity I am ſpeaking of, is not ſo much any ſingle Vertue, as the ground-work and life of all, without which they are not that they are taken for. Counterfeit Gold is not Gold:

Coun-

Counterfeit Pearl is not Pearl. In like manner, counterfeit Goodneſs is not Goodneſs; but Vice becomes the more vicious, by hiding of her ſelf under the garment of Piety. *Simulata ſanctitas duplex iniquitas.*

We have no love to our Neighbour at all, if it be not ſincere: yea, ſaith *Solomon*, "He that hateth, diſſembleth "with his lips, and layeth up deceit "within him: when he ſpeaketh fair, "believe him not; for there are ſeven "abominations in his heart. Whoſe "hatred is covered by deceit, his wick-"edneſs ſhall be ſhewed before the "whole Congregation. A lying tongue "hateth thoſe that are afflicted by it, "and a flattering mouth worketh ruine. Prov. 26. 24, 25, 26, 28.

Salvian gives us this pertinent deſcription of falſe Friends and diſſembling Mourners, that often ſurround the Beds of dying Perſons, waiting like Eagles for a Carcaſs to prey upon. Thou ſeeſt, ſaith he, their forced Tears, their counterfeit Sighs, their feigned Trouble, not inwardly deſiring thy recovery, but expecting when thou wilt be gone: *Vide defixos in te & quaſi accuſantes tui obitus tarditatem omnium vultus*; See all their Ad Eccleſ. Cathol. l. 3.

Countenances fixed upon thee, and accuſing, as it were, the ſlowneſs of thy departure: *Non te ſed patrimonium tuum diligunt*; 'Tis not thee, but thine Inheritance which they love. And therefore he cautions us well againſt the flatteries and blandiſhments of ſuch: *Gladii ſunt, jugulatores tui, & quidem ferreis atque hoſtilibus gladiis tetriores*; They are, ſaith he, killing ſwords, and worſe by far than the iron weapons of Enemies: For *theſe* are open, and ſeen by every one; but unwary ones ſee not the other: *Theſe* being ſeen are more eaſily avoided; but the *other* ſlay by their treacherous ſecrecy: *Theſe* none are willing to be hurt by; but many are ambitious of the *other*, loving to be flattered: *Theſe* whoever is aſſaulted with, ſuffers both fear and grief; the *other* kill men with delight, and do in a manner tickle them to death; They die, as 'tis ſaid of ſome, laughing.

But moſt certain it is, That all deceit and flattery and hypocriſie would ſoon vaniſh out of the world, did men obſerve this Golden Rule, to do to others as they ſhould chuſe to be done by; did they once love their Neighbour as themſelves.

Secondly,

Secondly, The ſame Rule reads us a Lecture of Humility, and gives a fair occaſion to declaim againſt Pride and Arrogance: For who is there that allows and approves of the proud mans carriage towards himſelf? Who is there to whom high looks, inſolent anſwers, contemptuous neglects, a lofty and ſcornful carriage in other men, are not burthenſom and grievous? Who is there to whom the humanity, courteſie, and reſpect of the humble, is not grateful and acceptable? Pride is a moſt unſociable Vice: No man cares for bearing the proud man company. He muſt ſet Laws to all he converſeth with: He muſt be pleaſed, and obſerved, and humoured, or 'tis impoſſible to preſerve quiet; and no man loves to be confin'd to ſo much obſervance. He can be content to abuſe and deride others, to make a mock and jeſt of them; but will not endure the leaſt reflection upon himſelf. He will contradict every one, but none may gainſay him: And if any croſs or offend him, he becomes inexorable; nothing will ſuffice but revenge, and that in the higheſt

eſt degree : A word miſplaced ſhall forfeit the mans life. Pride is made up of ſelf-admiration, and deſpiſing or diſdaining of others ; an over-weening eſteem of a mans own excellency, and a ſupercilious undervaluing of others: And both theſe diſpoſitions are at great odds with that temper which is fitted for comfortable and delightful Society with other men. So far is every one in love with himſelf, that he cannot endure to be trodden under foot, nor will he patiently ſuffer another to inſult over him. 'Tis irkſom unto every body to converſe with ſuch who are continually boaſting of themſelves, and diſparaging or detracting from others : *Qui niſi quod ipſi faciunt nihil rectum putant*, who like nothing but what they do themſelves, and are continually blaming or finding fault with other men. Terent.

The proudeſt man that lives is yet a profeſſed enemy to his Brother Pride, treads on Pride with greater pride, and cannot endure his darling and beloved ſin in another. Pride, I find, was a vice of ſo odious and ignominious a name of old, that *Tarquin* for many Vices together received the Title of *Superbus*, as

Vide Caſaub. ad Theoph. Charact. p. 353.

as comprehenſive of all; *Tarquin the Proud*. This was their *execratio poſtrema*, the greateſt Curſe they could load his Memory with. *Hominem, libidine præcipitem; avaritiâ cæcum, immanem crudelitate, furore væcordem, vocaverunt Superbum, & putaverunt ſufficere convitium:* They call'd him Proud, and thought this a Reproach big enough to take in his other ill qualities of notorious Luſt, and Avarice, and Cruelty, and Rage. We Chriſtians have not a word including more of malignity in it, than that of *Devil*; and yet Pride, we know, made him ſuch, transform'd him, of an Angel of Light, into a Devil: So S. *Chryſoſtom* ſpeaks; Τὸν γὰρ διάβολον οὐκ ὄντα πρότερον διάβολον ἐποίησε. Homil. quomodo fratrum peccata reprehend.

How many, nevertheleſs, be there herein ambitious of the Devils Likeneſs and Image? "There is a Generation, Prov. 30.13. "O how lofty are their eyes! and their "eye-lids are lifted up: They ſeem to forget the duſt out of which they were raiſed, and into which they muſt return: They forget that they are Members of a Community with others, and that other men are of the ſame kind and make with themſelves: They are apt to reckon them-

themſelves made on purpoſe to domineer over others, and others made on purpoſe to be their Slaves and Vaſſals: They dote on themſelves as Gods, and are angry at every one that will not fall down and worſhip them: If there be a *Mordecai* in the Gates, that will not bow and do humble reverence, he ſhall be devoted to the Gallows, and his Kindred to deſtruction. If the poor and mean man have a Requeſt to prefer, he muſt wait all opportunities, from time to time dance attendance, and at length, it may be, be diſcountenanced with a ſurly look, or peeviſh reply, or receive poſſibly his own juſt Dues with a Curſe and Rebuke, if not a Blow, for being ſo ſawcie and preſumptuous as to ſeek the maintenance of his Charge and Family, from thoſe who have rioted with his Moneys. Let ſuch men think of themſelves as they pleaſe, we muſt needs reſolve with *Solomon*, That
Prov. 21. 24. "Proud and haughty Scorner is his "name, who dealeth in proud wrath, or the wrath of Pride.——But what a bleſſed Reformation would the Rule I am upon introduce in this point? How ſoon would humility, meekneſs, friendlineſs,

lineſs, affability, humanity, take the room of pride, and haughtineſs, and moroſeneſs, thoſe moſt unſociable diſpoſitions? Men would reſpect the Dignities of Humane Nature and Divine Grace in the meaneſt: Nothing would "be done through ſtrife or vain glory, "but in lowlineſs of mind men would "eſteem others better than themſelves: They would live and love together as Brethren, being pitiful and courteous. There is not a more obliging quality than this in the world. We all deſire others ſhould approve themſelves humble, and lowly, and reſpective in their words, and actions, and geſtures towards our ſelves; and therefore we are engaged to diveſt our ſelves of arrogance, to put off pride and inſolence towards others, to be "clothed with humility, and wear it as our Badge, by which we may be known; for ſo the Apoſtle's word ἐγκομβώσασθε is thought to import: Nothing certainly more becomes us, as Men, or Chriſtians, than this Garb.

Phil. 2. 3.

1 S. Pet. 3. 8.

1 S. Pet. 5. 5.

This inclination is ſo much and ſo commonly taken notice of in men, *viz.* a love and deſire to be reſpected, that the beſt Politicians are wont to make

their

their advantage of it, gaining upon the affections of the People by crouching, and humbling themſelves in their deportments to them. And *Rehoboam* the Son of *Solomon* loſt ten Tribes irrecoverably, by his neglect of this piece of Policy: He hearned not to the advice of the Old men, who ſpake to him, ſaying, "If thou wilt be a ſervant to this people this day, and wilt ſerve them, and anſwer them, and ſpeak good words unto them, then they will be thy Servants for ever. But he cloſed with the raſh and heady Counſel of the Young men that grew up with him, who ſpake unto him, ſaying, "Thus ſhalt thou ſpeak unto this People, who ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou it lighter to us; thus ſhalt thou ſay unto them, My little finger ſhall be thicker than my fathers loyns; and now whereas my father did lade you with an heavy yoke, I will add to your yoke: My father hath chaſtened you with whips, but I will chaſtiſe you with ſcorpions.

1 Kings 12. 6, 7, &c.

This Counſel now took with him, and he anſwered the people roughly after this

this faſhion: Whereupon the incenſed people, headed by *Jeroboam*, make a revolt from him, and rebellion againſt him, ſaying, "What portion have we "in *David*? neither have we inheritance "in the Son *Jeſſe*: To your tents, O "*Iſrael*. Now ſee to thine houſe, *David*. Had this King liſtned to the aged, whoſe paſſions were tamer, and their judgments better inſtructed by long obſervation; or had he duly weighed his Fathers Maxime, "A ſoft anſwer turneth "away wrath, but grievous words ſtir "up ſtriſe: Had he condeſcended a little to theſe diſcontented people; had he ſhewed himſelf humble and courteous, and relieved at leaſt their heavy burdens and grievances with mild and gentle words; he had prevented this Revolt: But his rough Anſwers raiſed thoſe Winds and Tempeſts, which all his Power could never after charm down or allay again. So deeply is that Principle rooted in men, they cannot endure to be ſlighted, and trampled on with the foot of Pride. That Traytor *Jeroboam* took hold of this advantage of diſguſt given by the King to the People, and eaſily tempted them by his ſmoother

Prov. 15. 1.

Pro-

Promiſes into an open and unappeaſable Mutiny and Rebellion; in like manner, we may preſume, as *Abſolom* inſinuated himſelf into the Peoples favour, by courteous ſpeeches, and ſalutations, and flatteries, complaints of others miſgovernment and abuſes, and declarations of what relief he would afford them were he but once in power: "O, ſaith "he, that I were made Judge in the "Land, that every man which hath any "ſuit or cauſe might come unto me, "and I would do him Juſtice! And it "was ſo, that when any man came "nigh him to do him obeyſance, he put "forth his hand and took him and kiſ-"ſed him. So *Abſolom* ſtole the hearts "of the men of *Iſrael*. "He crouch-"and humbleth himſelf, as the Pſalmiſt "ſpeaks, that the poor may fall by his "ſtrong ones. The like Obſervations to which have occaſioned our Proverb, *Full of Courteſie, full of Craft*: and we have ſeen enough of this kind of Practice, with the Effects of it, in the Demagogues and Popular Orators of later Times, who have ſcorned no ſervile fawnings in order to the compaſſing of their own Deſigns.

2 Sam. 15. 1, 2, 3, &c.

Pſal. 10. 10.

But

But my aim is not here to countenance the Arts of Flattery and Craft, "Words ſmoother than butter, and "ſofter than Oyl, whilſt War is in the heart: No, theſe are already baniſh'd by the former Particular, which requir'd all ſincerity, uprightneſs, and integrity in our behaviour towards others. I have given theſe Inſtances only to ſhew how much people are in love with Humility in the carriage of others towards themſelves, ſince the very ſhadows and reſemblances of it have been of ſo noted influence; and how much, on the other ſide, they hate Pride and Inſolency in others to themſelves, ſince a few rough and harſh words and anſwers have been able to effect ſo much miſchief. So that if we will deal with others as we deſire they ſhould deal with us, 'tis certain, we ſhall learn from hence the Practice of Humility. Pſal. 55. 21.

I SECT.

SECT. VIII.

THirdly, This Rule trains us up to an univerſal Innocency, that we do wrong to no man, but in the Language of the Apoſtle, " Be blameleſs " and harmleſs, the Sons of God without rebuke, though in the midſt of a " crooked and perverſe Generation.

Phil. 2. 15.

Now wrong we may do to others either in their Perſons, or Relations, or Poſſeſſions, or Good Names and Reputation; and in reference to each of theſe we are taught Innocency: that Innocency, or Negative Juſtice, *Pythagorean* Juſtice, which, as *Hierocles* defines it, conſiſts ἐν τῷ τῶν ἀλλοτείων ἀπέχεσθαι καὶ βλάπτειν μηδένα, μηδὲ ὠφέλειαν ἑαυτοῦ ταῖς τῶν ἄλλων ποιεῖσθαι συμφοραῖς· In abſtaining from what is anothers, and not hurting of another, nor raiſing ones own Profit and Gains from anothers Miſery and Calamities.

Hierocl.

Firſt, We muſt not wrong or injure the Perſon of our Neighbour, becauſe we would not that any other ſhould wrong or injure ours. Now a Mans Perſon, you know, conſiſts of theſe two parts, Soul and Body; in either of which

which he is capable of receiving wrong and injury: and therefore, in reference unto both, we are obliged by this Rule before us, to preſerve and maintain Innocency.

(1.) Then we may not wrong and injure the Soul of another: And that we do aither in the natural ſenſe, as often as we grieve and offend anothers mind, occaſion the trouble of his thoughts, and the diſquiet and diſcompoſure of his ſpirit, that ſorrow of heart, "where-"by, as *Solomon* ſpeaks, the ſpirit is Prov. 15. 13.
"broken; or in the ſpiritual ſenſe, as often as we make others to ſin, whereby they wrong their own Souls in the higheſt degree, and hazard their eternal loſs and puniſhment.

We muſt not, where we may avoid it, vex and diſturb the mind of our Neighbour, give our ſelves to croſs and diſpleaſe others; for we would not that others ſhould do ſo to us. Thus to do, is an apparent wrong and injury; for when once the mind is broken with grief, and vexed with diſquiet, the man is expoſed to great temptations, and unfitted for the chearful ſerving of God, or enjoyment of himſelf. 'Tis a chief part

of our happineſs to be at eaſe within our ſelves, contented and pleaſed in our own minds, tranquil and calm in our thoughts; and this we rob another of by wilful offences. 'Tis a deviliſh piece of malice and ſpite, of which we can give no tolerable account, to delight our ſelves in the affliction and trouble of anothers Soul. We are not willing others ſhould provoke us, we ſhould not therefore, as the Apoſtle ſpeaks,

Gal. 5. 26. " provoke one another.

But the chiefeſt ſort of Offences is, when we cauſe others to ſin: This is that ſcandal which the Holy Scripture denounceth ſo heavy and ſevere a Woe againſt the Authors of; "Wo be to "that man by whom ſuch offences "come! Sin is indeed the greateſt injury of the Soul, the diſeaſe and the death of the Soul; the ſpiritual death and torment of that, which can never undergo a natural death or deſtruction; the eternal undoing of that, which can never ceaſe to be. 'Tis ſin only which ſeparates the Soul from God the Fountain of Life and Happineſs: 'Tis ſin only which breeds the Worm that dieth not, and kindles the Fire which cannot

be

be quenched: And therefore the greateſt hatred we can ſhew to another, is to be a means either of his committing ſin, or continuing in it unrepented of, as I noted alſo before from *Leviticus* 19. 17.

True it is, in propriety of ſpeech we cannot make another man to ſin, we cannot force any man to ſin. Sin, as it is the greateſt wrong unto the Soul, ſo it is alſo at the ſinners choice, whether he will admit of it or no. *Voluntas non cogitur:* And ſo in this caſe, *Nemo læditur niſi à ſeipſo.* Every ſinner ſtands accountable for the injury he doth himſelf.

But yet we may be capable of doing very much towards the determining of his choice, towards the tempting of him into ſin, or the encouraging of him in it: And whenever we do that willingly, upon the occaſion whereof our Neighbour is drawn and moved to conſent unto ſin, or continue in it, we are ſo far guilty of his ſin: We bring the guilt of anothers ſin, and of the wrong redounding to him by it, ſo far upon our ſelves, as we are Authors or Acceſſaries; for here, as in caſe of High-treaſon, both Principal and Acceſſary are deemed alike guilty. Now many are

the ways Divines reckon up, whereby we may become acceſſary to the ſins of others, reputed authors and occaſions of their ſins.

If we are Superiours in Authority over them, by *commanding* them to ſin;
Iſa. 10. 1. by "decreeing of unrighteous Decrees, in the language of the Prophet *Iſaiah*. Thus was *Nebuchadnezzar* guilty of the
Dan. 3. 4, 5, 6. Peoples Idolatry, by "commanding "that a Golden Image ſhould be ſet "up, and that all at the ſound of a "Trumpet ſhould fall down and wor-
1 Sam. 22. 18. "ſhip it. Thus was *Saul* guilty of killing the Prieſts, whom *Doeg* ſlew at his
2 Sam. 11. 15. command. Thus *David* of *Uriah's*
12. 9. death, by commanding *Joab* on purpoſe to put him in the front of the Battel. Or elſe by *toleration*, *permiſſion*, or *connivence* at others ſins, not reſtraining of
1 Sam. 3. them when we may. Thus *Eli* became guilty of his Sons wickedneſs, "becauſe "he reſtrained them not: And the wicked Kings we read of in the Old Teſtament, of the Peoples Idolatry, who deſtroyed not their High-places, thoſe Neſts of their Idols.

But all men may become partakers, inſtruments, and means of others ſins, by

by *counſelling*, *adviſing*, *provoking*, *urging*, *perſwading*, *alluring*, or *enticing* them to ſin; by *aſſiſting* and *helping* them in their ſins; by giving their *conſent* and *furtherance*; by going before them with a bad *example*; by *undue ſilence*, and *not reproving* men for ſin, as we have opportunity; by *commending* and *pleading* for their ſin; by *juſtifying* of, or *flattering* them up in their ſin; by bringing up *an evil report on the ways of Religion*, and *affrighting others from Goodneſs and Vertue*, by *threats* or *reproaches*.

I ſhould be over-large in giving you particular Inſtances of all thoſe Heads and Methods whereby directly or indirectly we may become the cauſes of other mens ſins, of their profaneneſs and irreligion, of their drunkenneſs and uncleanneſs, of their Sacrilege and Idolatry, of their Schiſm and Diſorder, &c. of all thoſe ſins whereby our Neighbours Soul, as well as our own, may be eternally ruined.

Yet how often, alas! do men offer this greateſt of wrongs and injuries to others, under pretence of Good-fellowſhip, Love, and Kindneſs?

Nor will it boot any here to alledge,

that they are willing others ſhould do as much by them. I have before prevented this Exception; and they have certainly neither a right Judgment, nor a regular Will, nor any true love for themſelves, who profeſs themſelves willing to ſin, and unwilling to leave ſin, *i. e.* willing to damn themſelves.

(2.) We may not wrong or injure the Body of our Neighbour; *viz.* either by Stripes or Wounds maiming of it, or hurting of its Senſes; by drawing men to ſuch courſes as are prejudicial to their Health and Strength; and in the higheſt degree of all, by Murder, that crying ſin of diſpatching our Neighbour by violent hands our ſelves, or the employment of bloody Aſſaſſinates, or ſome more ſecret means and conveyances. Now in all theſe caſes we may take a true and impartial eſtimate of the wrong and injury accruing to another, by ſuppoſing our ſelves in his place, rank, and condition. We are here capable, to be ſure, of judging uncorruptly; for we ſeldom fail in loving of our Bodies, or in valuing the injuries inflicted upon them. What a rate do we ſet upon our bodily health and eaſe?

upon

upon any of our Limbs and Senſes? How much are we readily willing to part with, either to ſecure or to recover them? But then we ſtake all to ſave our Lives: "Skin for skin, yea all that a man hath "will he give for his life.— Who is there willing to be put to pain himſelf? to loſe an Eye, an Hand, a Leg, *&c.* himſelf? to be mangled or murdered himſelf? And therefore in all theſe and the like caſes, we have a Principle within us rebuking us for the wrongs of this nature which we offer to our Neighbour, and telling us plainly, that we ought not ſo to do. Job 2. 4.

Secondly, We are farther inſtructed hence, not to wrong or injure another in his near Relations, which are indeed a part of himſelf; ſuppoſe the Husband or Wife of another, and the Children of another.

Apparent wrong and injury is done to the Husband or Wife of another by Adultery, bringing of them thereby to the guilt of that horrid ſin of Perjury, and breach of their Marriage Vow and Covenant; taking away that which Husband or Wife concern'd do or ſhould eſteem moſt precious, *viz.* the

Love

Love and Faithfulneſs of each other; and it may be robbing of the right Heirs of their due by a Baſtard and unlawful Brood, the Children of the Adulterer or Adultereſs, beſides many other inconveniences.

Nor will it here excuſe the adulterous Wife, that poſſibly her Husband might be conſenting; or the adulterous Husband, that his Wife poſſibly might yield thereto, and ſo they do no more than they are willing to ſuffer: for in this caſe their Wills are irregular: This their willing ſpeaks *their corruption the more*, but the *wrong and injury no whit the leſs.* No man diſpoſed as he ſhould be, is willing that another ſhould wrong him in aſſaulting the Chaſtity of his Wife: no man therefore ſhould attempt anothers in that kind. No Woman diſpoſed as ſhe ſhould be, is willing that another ſhould draw aſide her Husband to unlawful Embraces; and therefore ſhe ſhould not entice or allure or admit of the Husband of another.

Next, as to the Children of others, I will inſtance in two Particulars.

The former reſpects thoſe who have the

the care and charge of the Nurſing and Education of Children committed to them; they are to take great heed that they wrong not thoſe committed to their care, by denying or withholding from them any thing fit or convenient, Food or Lodging, Inſtruction, Correction, or Encouragement; by negligence or indiſcretion. Theſe ſhould ask themſelves what care and conſcience they would deſire and expect in others towards their own Iſſue? and ſo deal with the Children of others left to them. Believe it, 'tis a great and conſiderable wrong, that is often done both to Children, and Parents in thoſe Children, by the ignorance, or ſloth, or baſeneſs and diſhoneſty of Nurſes, Guardians, Schoolmaſters, and others that over-look them in their Infancy and younger years, who are concerned in their Education, and the forming of their Minds and Manners, or training them up to ſome Trade and way of Life.

The later ſhall be of the Children of others grown up, and ripe for Marriage; I mean, the ſtealing or forcing away of ſuch, without the privity and conſent of their Parents. *Muſculus* in his Comment

ment upon S. *Matthew*'s Goſpel makes this very application of the Rule: 'Tis, ſaith he, diſputed ſometimes about clandeſtine and ſtoln Marriages, ſuch, to wit, as are made without the knowledge and againſt the will of Parents, whether they be juſt and valid; and here ſome demand a clear word of God, whereby they are forbidden, and that out of the New Teſtament: for neither the Law of *Moſes*, nor the Law of *Cæſar* will ſatisfie them. Now therefore, for their reſolution, *interrogent illi ſeipſos, num velint ſibi tale quid fieri*; Let them ask themſelves impartially, whether they would have any ſuch thing done to themſelves; whether they are willing their own Daughter ſhould be fraudulently, and againſt their liking, taken away by one whom they would by no means admit of for their Son-in-Law: *Certè nequaquam hoc volunt*; Aſſuredly, ſaith he, they would in no wiſe. Why therefore do they not ſee, according to our Saviours Rule, that it is unlawful for them to do ſo to others? Why do they not ſee that here is a Word of the Lord, a Law of the Lord, the ſum to wit of the Law and Prophets, whereby ſuch

Muſcul. in S. Mat. c.7.12.

ſuch a thing is forbidden? Is not this plain Scripture? Is not this the Word of God, which Chriſt here avoucheth to be the Law and the Prophets, That we ſhould do unto others as we would our ſelves in a like caſe be dealt with?

Thirdly, By the ſame Rule we muſt not wrong or injure our Neighbour in his Goods and Poſſeſſions, either openly by force, or covertly by fraud, being our ſelves unwilling to be ſo ſerved. We ſhould neither rob nor defraud our Neighbour, if we obſerved this Precept. We all cenſure this wickedneſs in other men: we ſay to our Neighbour, "Thou ſhalt not ſteal; and give the name of *Thief* as an Epithet of reproach. *Nathan* therefore took this wiſe courſe with King *David*, to make him in the iſſue accuſe, condemn, and ſentence himſelf in the perſon of another, whoſe caſe he had firſt propounded in a Parable: "There were two "men, ſaith he, in one City, the one "rich, and the other poor; the rich "man had exceeding many flocks and "herds, but the poor man had nothing "ſave a little Ew-lamb, which he had "bought and nouriſhed up, and it grew

Levit. 19. 13.

2 Sam. 12. 1, 2, 3, &c.

"up

"up together with him and with his
"children; it did eat of his own meat,
"and drink of his own cup, and lie in
"his boſom, and was unto him as a
"daughter: And there came a Travel-
"ler to the rich man, and he ſpared to
"take of his own flock and of his own
"herd to dreſs for the wayfaring man
"that was come to him, but took the
"poor mans Lamb, and dreſs'd it for
"the man that was come to him:
"Whereupon, ſaith the Text, *David's*
"anger was greatly kindled againſt the
"man; and he ſaid unto *Nathan*, As
"the Lord liveth, the man that hath
"done this thing is worthy to die, and
"he ſhall reſtore the Lamb four-fold,
"becauſe he did this thing, and becauſe
"he had no pity. Now after this, *Nathan* needed no more to ſatisfie and convince *David* of the wrong done in taking the Wife of *Uriah*, than to wiſh him to ſuppoſe the caſe he had already judged his own: "Thou art the man, ſaith he,

Horat. ———*mutato nomine, de te*
Fabula narratur.———

And *David* readily acknowledgeth upon it, "I have ſinned againſt the Lord. There cannot be a more effectual courſe

to make a true eſtimate of the evil of thoſe wrongs we do at any time to others, than thus to conſider of the caſe as repreſented to us in a Parable of other men, that we may in the iſſue and reſult apply the ſame Sentence unto our ſelves, which we ſhould readily pronounce upon a like offender.

'Tis plain and evident, that thoſe malicious ſpirits, who delight in miſchief and ſpite, who give themſelves to the prejudicing of their Neighbours without any regard to their own benefit, nay,and ſometimes to their own damage alſo, act not by this Rule I am ſpeaking of. He that lets his Cattel into his Neighbours Field of Corn, to ſpoil it, by devouring or trampling of it; He that ſets fire to his Neighbour's Houſe or Barn; He that wilfully hurts his Neighbours Beaſts or Goods, is yet unwilling that another ſhould do ſo by him. Did men act as they would chuſe for themſelves, all theſe malicious wrongs, to be ſure, would ceaſe, yea, and all the oppreſſions, and cozenage, and uſurpations, and extortions in the World, which men are tempted to, in order, as they imagine, to ſome private gain.

1 Kings 21. gain. Honeſt *Naboth* might have kept his Vineyard and Life together, had his neighbouring Prince *Ahab*, or *Jezebel* his Queen, dealt thus with him. *Abra-*
Gen. 21. 25. *ham*'s Servants might have kept their Maſters Well, which was violently taken from them, had the Servants of *Abimelech* walked by this Law towards them. There would be no room left for ſuch complaints and charges as frequently abound in the Writings of the
Iſa. 1. 23. Prophets: "Thy Princes are compani-
"ons of thieves: every one loveth gifts
"and followeth after rewards; they
"judge not the fatherleſs, neither doth
"the cauſe of the Widow come before
Iſa. 3. 14, 15. "them.——"The Lord will enter into
"judgment with the Ancients of his
"People, and the Princes thereof, (ſuch
"as he had before ſpoken of) for ye have
"eaten up the Vineyard, and the ſpoil
"of the Poor is in your Houſes. What
"mean ye that ye beat my People to
"pieces, and grind the faces of the
"poor, ſaith the Lord God of Hoſts?
ch. 5. 7, 8. And again, "The Lord looked for
"judgment, but behold oppreſſion;
"for righteouſneſs, but behold a cry.
"Wo unto them that joyn houſe to

"houſe,

"houſe, that lay field to field, till "there be no place, that they may be "placed alone in the midſt of the earth! *i. e.* Who care not what deſolations they make, or how many they ruine, ſo they may raiſe themſelves. To the ſame purpoſe another Prophet; "Her Prin- Ezek. 22. 27, 28, 29. "ces in the midſt thereof are like "Wolves ravening the Prey, to ſhed "blood, and to deſtroy ſouls, to get "diſhoneſt gain; and her Prophets "have daubed them with untempered "mortar, ſeeing vanity, and divining "lies unto them; and the people of "the land have uſed oppreſſion, and "exerciſed robbery, and have vexed "the poor and needy; yea, they have "oppreſſed the ſtranger wrongfully.— And another Prophet; "Hear I pray Mich. 3. 1, 2, 3. "you, O Heads of *Jacob*, and ye Prin- "ces of the Houſe of *Iſrael*; Is it not "for you to know Judgment? who "hate the good, and love the evil; who "pluck off their skin from off them, "and their fleſh from off their bones: "who alſo eat the fleſh of my People, "and flay their skin from off them, and "they break their bones, and chop them "in pieces as for the pot, and as fleſh

"within the Cauldron. And another;
Zeph. 3. 3. "Her Princes within her are roaring
"Lions; her Judges are evening
"Wolves (waiting for, and greedily
catching at and devouring of their prey)
"they gnaw not the bones till the mor-
"row: *i. e.* Their onely mercy is, that
they devour not all at once, that they
make not a full and utter conſumption
of them, that they ſwallow not fleſh
and bones together. And yet another;
Amos 5. 7. "Ye who turn Judgment into Worm-
"wood, and leave off Righteouſneſs in
6. 12. "the earth. And again; "Ye have
"turned Judgment into gall, and the
"fruit of Righteouſneſs into hemlock:
that is, as I conceive, the Law, which
ſhould have been the remedy of injuſtice
and wrong, a comfort and relief to the
oppreſſed, into the greateſt inſtrument
of bitterneſs, of doing them wrong and
injury.——But this Rule would leave
no more room for theſe and the like
complaints: There would be ground
no longer for the taunting Proverb men-
Hab. 2. 6. tioned by *Habakkuk*, "He encreaſeth
"that which is not his: *Congregat non
ſua*: He gathers from his Neighbours
heaps. None would invade anothers
property

property by uſurpation: None would exact beyond right and due, by colour of their Places and Offices: None would take advantage of their Neighbours preſent neceſſities, to pinch and undo them by a griping Uſury: The Traveller might paſs ſecurely on the High-way, without fear of Robbers: The Merchant might ſail ſecurely on the Seas, without dread of Pyrates: Every one might ſleep ſecurely at his own home, without dreaming of Thieves: The laborious Tenant would no more be ruined by over-rack'd Rents under an unreaſonable Landlord: The Poor would be no more cheated by their rich and potent Neighbours, removing the ancient Landmarks, encloſing their Common from them, and excluding them from their right and due: Tradeſmen would no more be bankrupt by the Engroſſers of Monopolies: We ſhould hear no more of Sycophantizing Publicans, who drive a trade of Injuries, and under the cloak of Publick Authority and Commiſſion, enrich their private Coffers with the ſpoil of the Needy: We ſhould hear no more of thoſe who "falſifie the Ba-"lances by deceit, that they may buy S. Luk. 19. 8. Amos 8. 5, 6.

"the poor for ſilver, and the needy for
"a pair of ſhoes, yea, and ſell the refuſe
"of wheat: — *i.e.* who raiſe their own
Eſtates purely out of the neceſſities and
miſeries of others: The Shop-keeper
would caſt away his divers Weights and
Meaſures, and no longer vend his corrupted Wares for ſound, or take an unconſcionable Rate for the Buyers ignorance and ſimplicity: No man would
1 Theſ. 4. 6. go beyond, or defraud his Brother in
any matter: The common Inſtrument
of Merchandiſe and Traffick, our Coin
and Money, would be no more corrupted by Counterfeits and Clippers, to the
general prejudice: The painful Labourer would not famiſh for want of his
Hire, withholden by thoſe from whom
it is due; nor any be caſt in Priſon themſelves for Debt, whilſt others withhold
that unjuſtly from them which would
enable them to pay: We might ſafely
commit our richeſt Treaſure, even untold Gold, as we ſpeak, to the cuſtody
of any Neighbour, without a jealouſie
of the hazard or impairing of it: There
would be none to ſteal and pilfer, nor
any Receivers of Goods known to be
ſtoln: for in this caſe, *The Receiver* (as
we

we ſay) *is as bad as the Thief*, and is alſo a Theef; to hold the Sack, and to fill it, being a like crime: There would be no Family peſtered with *domeſtici fures*, falſe and unfaithful Servants, who purloin and waſte their Maſters Goods, turning them to their own, in ſtead of their Maſters gain; or thoſe Sons of ſloth and idleneſs, who, as *Solomon* notes, "are brethren unto great waſters: The Prov. 18. 9. Goods of the Church would be ſecure from Sacrilege; the Parſons Tythes, from ſtealth or plunder; and every mans Eſtate from being diminiſhed by craft or power: The poor and rich, the weak and mighty, the ignorant and learned, might dwell together at caſe and quiet, without the leaſt ſuſpicion of a wrong or injury from each other.

SECT. IX.

FOurthly, The ſame Rule engageth us not to wrong or injure another in his Good Name and Reputation; for that we value above all worldly Treaſure: "'Tis better, ſaith *Solomon*, than Eccleſ. 7. 1. "precious Oyntment, and rather to be Prov. 22. 1.

 "choſen

" choſen than great Riches. What will not men venture on for the ſake of Fame, and Glory, and Reputation ? How highly do they reſent whatever ſeems to intrench upon their Honour ? And who would willingly forfeit the good thoughts and opinions of others, the good words and reports of others, the favour and friendſhip of others, the repute of his Place and Dignity ?

A mans Credit and Good Name is eminently valuable upon this account among others, becauſe it is the chiefeſt means of his doing good in the World. None much cares for that which comes from one of an ill Name: His counſel and advice is not regarded, his checks and reproofs little heeded. 'Tis no mean prejudice therefore, to thoſe eſpecially who are in any Publick Office of Truſt or Authority, to have their Good Names beſpattered or taken from them. And if once we eſteemed of our Neighbours Credit as of our own, we ſhould be extremely wary of detracting from his Reputation, by any of thoſe ways of defamation which are too ordinary in the World.

1. We ſhould not bear falſe witneſs

againſt

againſt him, if called thereunto. "A "man that beareth falſe witneſs againſt "his neighbour, ſaith *Solomon*, is a "Maul, and a Sword, and a ſharp Ar-"row: *i. e.* He doth him as much miſchief as if he ſtruck his Head with a Maul, wounded him with a Sword, or pierced his Heart with a ſharp Arrow. Whom would it not grieve to have his Good Name, and Life, it may be, with it, taken from him by a ſuborned or malicious Falſe-witneſs? Prov. 25. 18.

2. We ſhould not ſlander and backbite our abſent Neighbour by falſe accuſations and detractions: That is the familiar practice of too many, who are (as *Plautus* his Phraſe is) *mures nominis alieni*, as Mice to other mens Good Names, who do *corrodere famam alienam*, nibble continually at, and take away from the Reputation of others. Sometimes they do this out of ill-will and revenge, ſometimes out of envy, ſometimes out of ambition to appear themſelves more beautiful, by repreſenting others as deformed; ſometimes out of vanity. At ſome times you ſhall have them publiſhing the private and ſecret faults of others, amplifying and

aggravating of them with many a black circumſtance; and not contented, it may be, with doing once ſo, repeating the matter, and going over again and again with it. Sometimes they will do the feat more undiſcernedly, by Libels; which are not unfitly defined to be Lies with Bells added to them to ring them up and down the Countrey. Sometimes they will preface the matter with ſome ſhews of ſorrow, and good affection to the Party they are ſpeaking of; ſuch as S. *Bernard* thus deſcribes: You may obſerve, ſaith he, great ſighs introducing the Relation; the man ſpeaks *tanquam contuſus & cum quâdam tarditate, dimiſſis ſuperciliis, voce plangenti,*— as if he were confounded, and aſhamed of the matter, and loth to deliver it, making ſome ſtops, caſting down his eyes, with a mournful tone he tells you, *Vehementèr doleo, quia vehementèr diligo,* I am very ſorry for him, becauſe I very much love and honour him: *Et ſic egreditur maledictio;* ſo he prepares the way for his deſigned Reproaches, and makes them enter the deeper in the belief of thoſe that hear him. Sometimes you ſhall have them commending a Perſon

Lord *Verulam.*

ſon

ſon with a ſpiteful *But* after it, which ſhall cut the throat of their Commendation, and prove it to be nothing elſe but a politick cloak for their own maliciouſneſs. Sometimes they will have a more ſecret conveyance ſtill, which yet ſhall be no leſs effectual to their Neighbours diſcredit, by whiſpering and tale-bearing, and inſinuating evil ſuſpicions and ſurmizes, firſt to one and then to another, concerning him. Theſe and the like are the common tricks of ſlandering tongues, wherewith they ſmite and wound their Neighbours Good Name, and thereby, as the Pſalmiſt hath it, "cut like a ſharp Razour. Pſal. 52. 2. But who would chuſe to be dealt with thus himſelf? to have all his ſecret lapſes and infirmities proclaimed abroad upon the houſe top, heightned and aggravated to the utmoſt? to have many tales and forgeries ſpoken of him behind his back; and the good he hath at any time done undervalued, perverſely interpreted, and miſrepreſented?

3. We ſhould not diſgrace our Neighbours to their faces, by contumelious and opprobrious ſpeeches, clamorous out-cries, railing accuſations, querulous

querulous expoſtulations before others, cruel mockings, taunts, and deriſions, laughing them to ſcorn, and ſhewing that we undervalue and ſlight them, (whether by words, or geſtures, or actions, it matters not) as if they were fools, or unworthy of any regard or honour from us. We cannot endure this practice in others towards our ſelves.

4. We ſhould not countenance any who make it their imployment to go about with odd reports, and rumors, and whiſpers, to undermine the credit of other men; for in this caſe, as was intimated before, No Receivers, no Thieves. Were there none that had itching ears to hear with delight of other mens imperfections, faults, and miſcarriages, there would be fewer reporters of them, and we our ſelves, I am ſure, would not like that other men ſhould cheriſh and countenance any who ſo injure us.

5. We ſhould not harbor evil ſurmizes and ſuſpicions of others, without cauſe; much leſs judge raſhly of them, and pronounce unadviſedly upon them, determine of their thoughts and intenti-

ons,

ons, which we know not; conſtrue doubtful matters to the worſt, without regard had of circumſtances; or be ready and forward to believe our ſelves, and hand down to others, every ſlanderous accuſation we have at any time heard concerning them: For we would not have other men think evil of us without ground or reaſon; we would not have them judge boldly and ſeverely of our thoughts and intentions; we would not have them make the worſt of all our actions; we would not have them believe every flying report concerning us; we would not have them report with confidence what they chance to hear at any time of us, whereby our intereſt in others good opinions, our Good Name and Reputation may be endamaged. We are therefore in all theſe caſes indiſpenſibly obliged to preſerve the ſame innocency towards other men.

Were this Rule practiſed as it ought to be, there would be no prophane *Chams*, taking pleaſure in the diſcloſing of their Fathers nakedneſs: There would be no blaſpheming *Shimeis*, railing at, and curſing others to their face: There would

Gen. 9.

2 Sam. 16.

Eſther 3. 8. would be no traducing *Hamans*, accuſing others falſly behind their backs: There
2 Sam. 16. would be no informing *Zibas*, to ſteal away the good affections and eſteem of any from their trueſt friends, by ſiniſter and unworthy ſuggeſtions.: There
Neh. 6. 6. would be no ſlandering *Sanballats*, to diſperſe abroad defamatory Letters concerning the innocent: There would be
Pſal. 52. no curſed *Doegs*, whoſe tongue deviſeth miſchief, and loveth words that may do hurt: There would be no libelling
2 Kings 14. 9. *Jehoaſhes*, to leſſen the worth and repute of others by Parables and Compariſons.

Had this Rule been obſerved, *John*
S.Mat. 11. 19. the *Baptiſt* for his Abſtinence had never been cenſured to have a melancholy Devil within him; nor our Bleſſed Saviour,
S. Luke 7. 34. for his eating and drinking, to be a winebibber, and friend to Publicans and ſin-
Act. 28. 4. ners: S. *Paul* had not been thought a murderer, because the Viper cleaved to his hands; nor yet the ſuffering *Ga-*
S. Luke 13. 1. *lileans*, or thoſe on whom the Tower in *Siloe* fell, upon that ſcore onely ſinners above the reſt.

In a word, There cannot be a better protection againſt the injuries of a falſe

or malicious Heart or Tongue, than this.

And thus now I have declared the third Particular ſomewhat largely, that we are trained up by this Rule to an univerſal Innocency towards others, not to do them any wrong or injury in any capacity, in their Perſons, Souls, and Bodies; in their Relations, in their Goods and Poſſeſſions, or in their Credit and Good Name. Thus he that loveth another as himſelf, and conſequently doth to another as he would be done by himſelf, hath fulfill'd the Laws that require this Innocence from us: For, "this, ſaith S. *Paul*, Thou ſhalt not commit Adultery, Thou ſhalt not kill, "Thou ſhalt not ſteal, Thou ſhalt not "bear falſe witneſs, Thou ſhalt not covet; and if there be any other Commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt "love thy Neighbour as thy ſelf. Love "worketh no ill unto his Neighbour; "therefore Love is the fulfilling of the "Law. Rom. 13. 9, 10.

Fourthly, In caſe of wrong and injury done unto another (as who is there that

that in all points, and at all times preſerves innocency ?) this Rule enjoyns us to make, as we are able, Reſtitution or Reparation, Amends and Recompence for the wrong and injury we have done; for ſo we all deſire and expect that others ſhould do to us. Where the Party is diſabled to make a real ſatisfaction, there is yet a reparation due by humble and penitent confeſſions and acknowledgments: but where the Reſtitution may be in kind or value, theſe alone will not ſuffice. *Zacheus* his reſolution is fit for our imitation, "If I

S.Luke 19.8. "have wronged any man by cozenage, "forgery, and falſhood, I will reſtore "four-fold; at leaſt I will reſtore according to what I have wronged him of. It were not difficult to ſhew, that there is no true repentance without this, and conſquently no forgiveneſs of the wrong and injury done, to be look'd for at Gods hand, according to S. *Auguſtine*'s ſaying, *Non remittitur peccatum niſi reſtituatur ablatum*: But the Motive I have now to urge is, becauſe every one looks and deſires that this reſtitution be made unto himſelf, that there be a ſatisfaction and amends for the wrong and

and injury done him; and this ſatisfa-ction muſt be according to the wrong done.

If therefore thou have wronged thy Neighbours ſpirit by wilful vexation and grieving of him, thou art bound to make him the amends of an acknowledgment, and the ſupplies of what comfort thou art able to adminiſter.—— If thou have wronged his ſoul by enticing him to ſin, or being a means of his continuance in ſin, thou art obliged to make him reparation according to thy power, by provoking him to repentance, and uſing all thoſe good methods of inviting him to Vertue and Goodneſs, which are fitteſt to countermine the ill methods and arts of ſinning thou haſt formerly preſcrib'd him.—— If thou haſt prejudiced him in his Body, or any part or member thereof, thou art obliged to make him ſatisfaction according to the value of that loſs he hath thereby ſuſtained.—If thou haſt taken away his Goods, thou art obliged to reſtore them.—— If the ſpoil of the Church, the Inheritance of Widows and Orphans, the Hire of Labourers be in thine hand, thou art obliged to

part

part with it.—— If thou haſt ſpread falſe reports of thy Neighbour, thou art bound to unſay them.— If thou haſt blaſted his reputation, thou art engaged to do what thou canſt to ſet him right again in the eſteem of others, *&c.*

He that hath wronged and injured another, and makes him not ſome amends for the wrong done, declares that he is ſtill of the ſame diſpoſition, and likes and approves well enough of the wrong and injury that he hath done him. He that withholds any thing that is anothers from the right Owner thereof, which he had unjuſtly gotten and procured from him, juſtifies himſelf in his unrighteous uſurpation and theft: and whoever doth any of theſe things, deals not with others as he is deſirous to be dealt with.

Some injuries there are which admit not of a reſtitution, which cannot be undone again: Sometimes alſo the Offender is utterly diſabled for making any competent and real ſatisfaction; and there the wrong doer ſtands obliged to a ſupply of confeſſions and acknowledgments, repentance and godly ſorrow. Sometimes the perſon wronged

is

is not in being, and then the reſtitution is due to the Heirs of his Body and Fortunes, or, if he have none, to the common Heirs of every good mans Charity and Abundance, the Poor, I mean, and Indigent. But whoever he be that have wronged his Neighbour, is unqueſtionably engaged to make him ſome amends, by the profeſſion of his ſorrow for the injury done, and his reſolutions of doing ſo no more, and witneſſing to the reality of that good profeſſion by a preſent return of what he hath unjuſtly taken away, and making reparations, as he is able, for the damages another hath ſuſtained through his injuſtice.

Innocence in the firſt place is to be preſerved, and no wrong done; but in caſe of a miſcarriage, there lies a neceſſity of repentance, reſtitution, compenſation, and amends upon him that hath done the injury: for this is that which we every one deſire from others.

SECT. IX.

FIfthly, This Rule obligeth us to a reſpective obedience and ſubmiſſion to all our Superiours, becauſe this is the temper that we like, and wiſh, and commend in all that are under our ſelves.

Notwithſtanding the great equality between us all by Nature, as we are Men, and by Grace, as we are Chriſtians, before ſpoken of; we are yet by the Will and Providence of God, in compliance with the neceſſities and convenience of Society, ranked, diſpoſed, and ordered into ſeveral degrees and ſtations, ſome above others. Order can never be in Families and Kingdoms, Church or State, without Government; and Government is in vain, and impoſſible indeed, without Obedience and Subjection. Now this Vertue, which is ſo neceſſary to the well-being of the World, I am to recommend from the Rule diſcourſed on; & the more effectually to do it, I will briefly run through the ſeveral ſorts and degrees of Superiority and Authority which we are by this

this Precept engaged in our ſeveral places to be ſubmiſſive and obedient to. And,

(1.) I begin with that which is firſt in Nature, the Authority of Parents over their Children. Many are the complaints and lamentations we have heard from Parents about the obſtinacy and rebellion of their Children. Many heart-breaking ſighs, many cutting thoughts, many tears of ſorrow have had this original. The moſt ungracious Children themſelves, when they afterwards live to become Parents, demand and expect reverence and obedience from the Fruit of their own Loins; loath, and execrate, and puniſh, what in them lies, the undutifulneſs and diſobedience of their own Children, when they will not be ruled by them, when they refuſe their lawful Commands, reſiſt and rebel againſt their corrections, or diſpoſe of themſelves in the World without and againſt their conſent and liking. How many, otherwiſe dear enough in the eſtimation and affections of their Parents, have yet upon this laſt account only been abandoned and caſt off in utter diſpleaſure, ſo as never to

be owned and regarded more, becauſe they took not their advice along with them, or made them not privy to their matching in the world? I will not deny, but the extremities and rigours of ſome Parents in this caſe may ſeem a little to intrench upon Humanity; but yet theſe are undeniable documents that every one approveth, wiſheth, and looketh for the obedience and ſubmiſſion of his Children in all reſpects. Let thoſe therefore who are Children remember their obligations unto this obedience, dutifulneſs, and ſubmiſſion to their Parents; becauſe, if ever they live to be Parents, they would deſire the ſame from their Children: Let them be as dutiful, ſubmiſſive, and obedient to their Parents now, as were they Parents themſelves, they would wiſh their Children ſhould be to them. Hadſt thou Children thy ſelf, thou wouldeſt expect they ſhould go and come at thy bidding, they ſhould obſerve thy beck, they ſhould be awed with thy preſence, they ſhould humbly ask thy Bleſſing, and in caſe of a default they ſhould beg thy pardon, and kiſs the rod wherewith thou chaſtiſeſt their folly; that whilſt they

they are at thy proviſion, they ſhould reſt contented with what Cloathing, Food, and Maintenance thou judgeſt to be fitteſt for them; and when they are entring themſelves into the World, they ſhould take thy conſent and counſel with them, in the choice of that way and courſe of life they deſign, or that Conſort they intend a Marriage with: and therefore thou art beyond diſpute concerned in theſe Particulars to give proof thy ſelf of thy obedience to thy Parents.

The undutifulneſs of Children towards their Parents is oftentimes requited by God in kind by the heavy Plague of undutiful Children.

(2.) I will next inſtance in the Authority of Maſters over their Servants. What, I pray, is the good quality that every Maſter wiſheth and looketh for in his Servant, but Obedience? *Servorum hic contemptus maximus eſt, ſi non faciant quod jubetur*: This is the greateſt contempt Servants are capable of, not to do what is commanded them; for the very notion of a Servant ſpeaks dependence upon the will and pleaſure of another. Let Servants therefore ſuppoſe

Salvian, l. 2.

poſe themſelves a while in their Maſters place, and put the queſtion home to their own Conſcience, what kind of Servants they would then wiſh to themſelves; and ſuch let them be to their own Maſters. This would ſpeak out to them as fully as the expreſs command of the Apoſtle, "Servants, be obedi-
Eph. 6. 5, 6, 7. "ent to them that are your Maſters according to the fleſh, with fear and trembling, in ſingleneſs of heart, as unto Chriſt: not with eye-ſervice, as men-pleaſers; but as the ſervants of Chriſt, doing the will of God from the heart, with good will doing ſervice as to the Lord, and not to men.— For who would allow of ſuch a Servant, the motions of whoſe labour, and induſtry, and obedience kept pace and time only with his Maſters eye; whoſe duty and diligence are ruled wholly and altogether by his Maſters obſervance, who doth not his work out of love and conſcience, but fears more to be taken idle and negligent, than to be ſo indeed?— This would ſpeak out as much as the Exhortation S. *Paul* commiſſions *Titus*
Tit. 2, 9, 10. to give Servants, "That they be obedi-
"ent to their own Maſters, and pleaſe

them

" them well in all things, not anſwering " again, not purloining, but ſhewing all " good fidelity, that they may adorn " the Doctrine of God our Saviour in " all things.—— For who is there but abominates unfaithfulneſs, croſneſs, ſawcy replies and anſwering again in Servants; when in ſtead of doing their duty chearfully and conſcionably, they parly, and mutter, and debate upon the Commands given them, or echo back the laſt words of their Maſters Admonitions and Reproofs, as if they intended to fling them in his face again?

(3.) Come we next to the Authority of Princes over their Subjects, and Magiſtrates over thoſe who are under their reſpective Juriſdictions; where indeed the caſe is ſo much the ſame as between Father and Children, Lord or Maſter and Servants, that both the ſame Names are communicated to them, and the ſame Commands interpreted of them.

Could Subjects but once impartially ſuppoſe themſelves in the place of their Princes, having a charge from God to provide for the welfare and ſecurity of the People, and that charge clogg'd with

with many difficulties in the performance of it, with many an interruption to their private eaſe and quiet, with many an hazard of their Life and Perſons, they would certainly learn to think the Obedience of Subjects highly reaſonable: and, whereas an upſtart Generation hath been very eager to ſnatch from their Prince all manner of Power about the ordering of Religion, they would queſtionleſs be of another mind.

Religion is the chiefeſt Policy in order to a Kingdoms happineſs; Religion is the chiefeſt means of God's Honour in the World; Nothing moves men ſo violently as Religion doth: Nothing therefore can do more harm and miſchief than falſe perſwaſions about Religion, falſe Doctrines ſpread abroad under the colour and pretence of Religion. How then can any Prince give account of himſelf to God, whoſe Miniſter he is in the World; or how can he ſecure the Honour of God, and the Intereſt of his People, yea the Crown upon his own Head, where the Power of Commanding and forbidding in Matters of Religion is denied him, or taken from him?

him? Certainly no conſidering Subject would be willing to this, were he in his Princes place. What good Parent would not take it ill to be abridged of the Power of Religiouſly Educating his own Children? What good Maſter would not take it ill to be reſtrained from this in his Family? And yet the furious Zealot will deprive his Prince of that poor degree of Authority, which himſelf is willing to uſurp as a Father or Maſter, nay, it may be, where himſelf is neither Father nor Maſter, in his Princes Dominions. The conſcientious Rebel (ſuch I mean who pleads Conſcience for his Obſtinacy and Rebellion) labours to ſalve all by the diſtinction of Civil and Religious Obedience: Obey his Prince he will in Civil Matters, (though here too ſometimes 'twere well if he were more civil in his Obedience) but in the Matters of Religion, ſaith he, what hath the Prince to do to command? Every one muſt follow the light of his own Conſcience. A moſt dangerous Principle, that tends to the undermining and ſubverſion of all Order in Societies. And 'tis very obſervable, that the moſt eager Aſſerters of this univerſal

univerſal and unbridled Liberty to Private Spirits in Matters of Religion, whenſoever themſelves have mounted into Authority, have ſeen a plain neceſſity of curbing and reſtraining it by Laws and Power.

If then Subjects were once diſpoſed to do to their Princes as themſelves, were they in their room and ſtead, would deſire to be done unto, they would queſtionleſs approve themſelves moſt ready and dutiful, not only in Civil Obedience, as 'tis call'd, to the expence both of their Blood and Fortunes for the Publick welfare, upon their Princes commands; but in a Religious Obedience alſo, welcoming and obſerving the Publick Orders for God's Worſhip and Honour, which are not plainly contrary to ſome Divine Command, they would ſtick at the doing nothing enjoyned them, but that the doing whereof were apparently ſinful, the tranſgreſſion of ſome known Law of God: and were the matter it ſelf doubtful, they would judge it equal for the weight of Publick Authority to turn the Scale; they would determine, that in ſuch matters where they muſt

ven-

venture to err on the one ſide or on the other, 'twere beſt for them to take the ſurer ſide; that ſide, I mean, which, beſides the equality and probability of Reaſons to counterbalance ſuch as are laid againſt them, hath the overweight of Authority, requiring Obedience, by vertue of God's general Command, in all things that are not manifeſtly ſinful: For certainly the Publick Peace and Quiet cannot be upheld and provided for with a more limiting determination.

The ſame Rule obligeth inferior Magiſtrates to be as truly obedient to the Supreme, as they expect the meaneſt Subject ſhould be to them. Inferior Magiſtrates ſtand in a double capacity, the one of Governours, the other of Subjects. Governours they are, according to the extent of Power communicated to them over thoſe that are under their Charge and Juriſdiction: but Subjects they are themſelves ſtill, in reference to the Higher Powers by whom they were ſent, and from whom they receive their Commiſſion and Authority. 'Tis in an Army no leſs a Crime for any Officers to oppoſe and diſobey their General, than for Common Souldiers to oppoſe and

and diſobey their reſpective Officers; and 'tis no leſs a Crime for the General himſelf to oppoſe and diſobey his Prince, from whom he hath his Commiſſion, than for any of his Officers to oppoſe and diſobey him: Nay, the crime of diſobedience is ſtill the higher, according to the eminency of the Authority diſobeyed and oppoſed. And the truth is, that which aggravates the contempt ſhewn to the meaneſt Officer in a Kingdom, is the violation of ſome or other degree of Authority communicated from the higheſt, though through divers hands, unto him. There is no man but expects as much to be obeyed himſelf by the Officers whom he commiſſions and employs, as they can do by any over whom ſome meaſure of Authority is delegated to them. A Noble-man juſtly looks for as true obſervance from the Steward of his Houſhold, as he doth from the meaneſt Servant under him.

Were this Leſſon therefore of doing as we would be done by, inwardly digeſted, there would be no danger at all of the Rebellion of Subordinate Powers againſt the Supreme and Sovereign, nor indeed

indeed of any Subjects againſt the Subordinate Powers ſent and placed by the Supreme over them.

(4.) My next inſtance ſhall be in the Authority of Prieſts and Miniſters over their People, Spiritual Paſtors over their Flocks, the Congregations committed to their care, inſpection, and government. And here I will not meddle with that ſhare of Authority which is derived purely from the Supreme Magiſtrate to them; wherein yet they are as dutifully to be obeyed, as any other Officers commiſſioned and employed by the Prince: but with that ſpiritual Obedience which is due unto them, by vertue of their ſpiritual Authority derived from Chriſt himſelf. Such as that which S. *Paul* commends in his *Corinthians* towards *Titus*, and which endeared *Titus* his affections unto them: "His inward "affection, ſaith he, is abundant towards "you, whilſt he remembreth the obedi-"ence of you all, how with fear and "trembling you received him; *viz.* out of reverence to his ſpiritual Function, Power, and Authority. 2 Cor. 7. 15.

'Tis not now an external Reverence I am pleading for, the Cap and Knee, cour-

and diſobey their reſpective Officers; and 'tis no leſs a Crime for the General himſelf to oppoſe and diſobey his Prince, from whom he hath his Commiſſion, than for any of his Officers to oppoſe and diſobey him: Nay, the crime of diſobedience is ſtill the higher, according to the eminency of the Authority diſobeyed and oppoſed. And the truth is, that which aggravates the contempt ſhewn to the meaneſt Officer in a Kingdom, is the violation of ſome or other degree of Authority communicated from the higheſt, though through divers hands, unto him. There is no man but expects as much to be obeyed himſelf by the Officers whom he commiſſions and employs, as they can do by any over whom ſome meaſure of Authority is delegated to them. A Noble-man juſtly looks for as true obſervance from the Steward of his Houſhold, as he doth from the meaneſt Servant under him.

Were this Leſſon therefore of doing as we would be done by, inwardly digeſted, there would be no danger at all of the Rebellion of Subordinate Powers againſt the Supreme and Sovereign, nor indeed

indeed of any Subjects againſt the Subordinate Powers ſent and placed by the Supreme over them.

(4.) My next inſtance ſhall be in the Authority of Prieſts and Miniſters over their People, Spiritual Paſtors over their Flocks, the Congregations committed to their care, inſpection, and government. And here I will not meddle with that ſhare of Authority which is derived purely from the Supreme Magiſtrate to them; wherein yet they are as dutifully to be obeyed, as any other Officers commiſſioned and employed by the Prince: but with that ſpiritual Obedience which is due unto them, by vertue of their ſpiritual Authority derived from Chriſt himſelf. Such as that which S. *Paul* commends in his *Corinthians* towards *Titus*, and which endeared *Titus* his affections unto them: "His inward "affection, ſaith he, is abundant towards "you, whilſt he remembreth the obedi-"ence of you all, how with fear and "trembling you received him; *viz.* out of reverence to his ſpiritual Function, Power, and Authority. 2 Cor. 7. 15.

'Tis not now an external Reverence I am pleading for, the Cap and Knee, cour-

courteous Salutations, good words, and outwardly reſpectful demeanour towards Gods Clergy. 'Tis uſual with People to ſuſpect ſuch Pleas as the iſſue of their Author's pride and ambition; and he is of a poor, mean, and unworthy ſpirit, who ſets any great value upon thoſe trifles and formalities. But the thing I aim at is more ſubſtantial and weighty; ſomething without which our Office loſeth much of its proper effects and ſucceſs in the World; ſomewhat, by the denial of which our People offend God, and wrong their own Souls, tranſgreſſing theſe and the like plain Commands and Exhortations of

1 Theſ. 5. 12, 13. Holy Writ; "We beſeech you, bre-
"thren, to know them which labour
"among you, and are over you in the
"Lord, and admoniſh you, and to e-
"ſteem them very highly in love for

Hebr. 13. 17. "their works ſake. "Obey them which
"have the rule over you, and ſubmit
"your ſelves; for they watch for your
"ſouls, as they that muſt give account,
"that they may do it with joy, and not
"with grief; for that is unprofitable for

Mal. 2. 7. "you. "The Prieſts lips ſhould keep
"knowledge, and they ſhould ſeek the

"Law

"Law at his mouth; for he is the meſ-
"ſenger of the Lord of Hoſts. "Let a 1 Cor. 4. 1.
"man ſo account of us as of the Mini-
"ſters of Chriſt, and Stewards of the
"Myſteries of God: I might add, as
Embaſſadors of Chriſt; for ſo the Apo-
ſtle elſewhere, "Now then we are Em- 2 Cor. 5. 20.
"baſſadors for Chriſt, as though God
"did beſeech you by us, we pray you
"in Chriſts ſtead.—— Be the perſon of
the Miniſter what it will, his Authority
is to be conſidered and reverenced:
That of our B. Saviour extends to the
very worſt; "The Scribes and Phariſees S. Mat. 23. 2, 3.
"ſit in *Moſes* Seat, all therefore what-
"ſoever they bid you obſerve, that ob-
"ſerve and do; but do not ye after
"their works, for they ſay and do not.
The Vices of their Perſons you muſt be-
ware of; but the Authority of their
Place and Function is ſtill to be heeded
by you.

It hath been almoſt the ruine of the
Proteſtant Church, upon a deadly diſ-
like of Popiſh Tyranny, to caſt off this
yoke of Chriſtian Obedience; and it
was ſeveral years ſince conſiderately
pronounced by a grave and reverend
Divine, now with God, That an open, Dr. Jackſon, l. 2. c. 9.
malapert,

malapert, ſcoffing diſobedience to all Eccleſiaſtick Power, profeſſed by the meaneſt, and countenanced by many great ones of the Laity, is a ſin that to all that know Gods Judgments, or have been obſervant to look into the days of our Viſitation, cries loudeſt in the Almighties ears for vengeance on this Land.—— We, I confeſs, of the Clergy do ſometimes, by our vain and ſinful lives, too much forfeit our credit and Reputation among the People, and expoſe our Authority to the contempt and deſpiſing of the diſobedient, when we live in ſuch ſort as he on whom Sir *Thomas More* jeſted, That he would not for any good hear him ſay the Creed, leſt he ſhould take it for a lie coming out of his mouth. But whatever be, as hath been ſaid, our perſonal miſcarriage, that will not abſolve our People and Hearers from the guilt of their diſobedience, in contemning or diſobeying that Authority from whence we have our Commiſſion, and in the Name whereof we propound Divine Truths to them. Thus
“ far at leaſt they ought to obey, to be-
“ lieve what he delivers in the Name of
“ God for a Divine Truth, as ſuch, un-

“ leſs

" leſs they know the contrary, or till " they have taken the pains to examine " it; to ſet about the Duties which he " calls them to, and to ſhun and avoid " the Sins he warns them of; remem- " bring that he is to them the Meſſenger " of the Lord of Hoſts, the Embaſſador " of the living God, ſpeaking in Chriſt's " ſtead; and ſo the contempt of their ſlighting of, and diſobedience unto him, will be interpreted as done unto Chriſt himſelf; for ſo he hath ſaid of and to his Miniſters, "He that heareth " you, heareth me; and he that deſpiſeth " you, deſpiſeth me; and he that deſpi- " ſeth me, deſpiſeth him that ſent me. S. Luk. 10.16.

'Tis ordinary for People here to make the Exception againſt their Teachers Life; or to pretend, that he may go beyond his Commiſſion; or to alledge, that they are not convinc'd there is any expreſs command from God for ſuch things as he delivers, and preſſeth on them in God's Name, *&c.*

But 'tis well replied here, That although a man ſhould know a Conſtable, or ſome greater Officer, pretending Commiſſion from the King, to be a notorious lying Knave, or treacherous Vide D. Jackſon ut ante, l. 2. c. 9.

Companion, yet were it not the ſafeſt way to tell him that he lied, when he charged him to obey him in the King's Name, nor to make a ſcoff of his Authority, or to reply he would not believe he had any, becauſe he might abuſe himſelf and it at other times: If ſo he do at this time, he may anſwer it before his Betters hereafter; but in the mean while it were beſt for the Party commanded to obey him, till he be certain that he did either feign Authority where he had none, or elſe abuſe it in this particular. And if Officers ſhould not be obeyed in the King's Name, until men ſought out the truth, whether they had a lawful Commiſſion, or but a counterfeit one; or whether they did not exceed and go beyond their Commiſſion, the King's Majeſty would want a great deal of neceſſary Service, and the Common-weal be at an ill paſs for the continuance of Publick Peace.

Now, as my Author excellently adds, did moſt men fear God as much as men, or the Son of Man, the Judge of quick and dead, as much as earthly Judges, they would not ſo often withdraw their neck from the yoke of Chriſtian Obedience

ence (being charged to undertake it in Chriſts Name, and as they will anſwer it at that dreadful day) upon ſuch ſilly exceptions as they do. Be the Miniſter as they liſt to make him for his life, it hath pleaſed God to make him his Meſſenger, his Officer to demand Obedience of them; and ſhall it ſerve their turn to ſay, We will not believe that God ſent him with this Meſſage; or ſure he goes beyond his Commiſſion; when they know nothing to the contrary, but only will take occaſion from his Perſon to diſcredit his Doctrine, if it controul them in the purſuit of worldly affairs, or croſs and gainſay their humours and pleaſures.

Thou replieſt, it may be, thou ſeeſt no evidence that Chriſt commands thee. But doſt thou abſolutely and infallibly know that he doth not call thee at this time to try thy Obedience in this particular? If not, how wilt thou anſwer thy Judge, when thou ſhalt appear before him, why thou out of the ſtubborneſs of thy heart didſt more reſpect thy private gain or humour, than his heavieſt diſpleaſure? Should thy anſwer ſtand for good, when thou ſhalt ſay to

his Meſſenger, 'tis more than I know that Chriſt commands me, then ſhould the damned be juſtified at the day of Judgment, when they ſhall truly reply, they knew not that ever Chriſt did ſupplicate to them *ſub formâ pauperis*, "Lord, when ſaw we thee an hungred, "or athirſt, or a ſtranger, *&c.* Moſt of them queſtionleſs had leſs probabilities to believe this in their life time, then thou haſt now to perſwade thee of this particular: For thou mighteſt have known that God had commanded thee by thy Paſtor, unleſs thy bad deſires and corrupt affections had made thee blind. But neither ſhall theirs nor thy ignorance herein help; for ignorance, which is bred of bad deſires, corrupt affections, or greedy appetites, brings forth hardneſs of heart and infidelity; ſo that "ſeeing thou ſhalt not ſee, and hearing "thou ſhalt not hear, nor underſtand the warnings for thy peace, becauſe thou haſt formerly ſhut thine ears at thy Paſtor's Admonitions, or raged at his juſt Reproof; and the Law of God binds thy Soul, upon greater penalties and better hopes than all the Laws in the World beſide could bind thy Body

(even

(even upon the hope of everlaſting life, and the penalty of everlaſting death) to lay aſide all carnal ſelf-love, and all worldly deſires, for the finding out of the true ſenſe and meaning of it, as well as to obey it when thou haſt known it; and when any point of Doctrine or Practice in general or particular is commended to thee by thy Paſtor, God's Word doth bind thee to ſearch with all ſobriety and modeſty the truth and force of all the motives and inducements which he ſhall ſuggeſt unto thee, all private reſpect laid aſide, leſt thou become a partial Judge of evil thoughts: and if thou canſt not find better Reſolution, it binds thee to rely upon his Authority, and that ſo much the more, as thou haſt more perſwaſion of his fidelity and ſincerity alſo.

I have digreſſed the rather in this point, becauſe I look on this as a chief and principal reaſon why we ſo much beat the air, why the Labourers in Gods Harveſt do gather the wind, why *Paul* doth plant and *Apollo* water to no purpoſe, *viz.* We are not believed and received as the Stewards and Diſpenſers of the Myſteries of God, as the Meſ-

ſengers and Embaſſadors of God, ſent and appointed by him to teach his Will and preſs his Commands, to reprove, and admoniſh, and exhort in his Name, No more is allowed to a Miniſter by the generality of People, than what they would to a ſtranger, to any inconſiderable perſon in the World, who ought to be believed and obſerved by them, in whatever carries the expreſs face and ſtamp of a Divine Command viſible in its Countenance.

But that whereby I am to preſs this Obedience here, is the Rule of our Bleſſed Saviour. Were you in our ſtead, had you, as we have, the care of inſtructing, informing, and admoniſhing others committed to you; did you watch for their ſouls, as they that muſt give account; were you appointed the Miniſters and Vicars of Chriſt among them, you would certainly expect they ſhould reverence your Authority, they ſhould hearken obediently to your Doctrine, they ſhould never dare to reject or ſlight it, but upon clear evidence to the contrary; they ſhould ſet themſelves about the doing thoſe good things in particular, which in the Name of God you

you recommend to them in order to their eternal Good, and decline thoſe evil and vicious courſes in particular, which you reprove them for, and admoniſh them to leave and forſake. You would not take it well, that ignorant Perſons ſhould give you the lie in Points whereof they are no capable Judges. 'Tis true both of Scholars and Chriſtians, *Oportet diſcentem credere*, Learners muſt at firſt believe and receive on truſt what is delivered to them, till they are able themſelves to gainſay upon knowledge, and evince the contrary. What School-maſter would not ſeverely rebuke and chaſtiſe the ſawcineſs of that Child who ſhould oppoſe the Rules he underſtands not, in ſtead of receiving and admitting of them on his Teachers Authority? What Pilot would not condemn and chide thoſe pragmatique Paſſengers, who having themſelves no skill in Wind and Weather, in Stars or Compaſs, ſhould yet boldly intrude into his place, and teach him how to ſteer the Ship.

Men do not certainly as themſelves would be done by were they in their Miniſters ſtead, when in a doubtful and

ambiguous matter, which themſelves are not able to examine or look into, his Authority may not determine, or at leaſt move them to an impartial weighing of thoſe Arguments, and Motives, and Conſiderations which in Gods Name he propounds to them; when his Reproofs and Counſels can find no entrance; when they will not ſo much as draw near to the place appointed for their inſtruction by him, or if they are there, trifle away their time in other matters than a diligent attention to what is ſpoken to them by the Meſſenger and Embaſſador of the Living God.

Prov.25:12. "As an ear-ring of gold, and an ornament of fine gold, ſo is a wiſe reprover upon an obedient ear, ſaith *Solomon*: But 'tis the diſobedient ear that renders all Reproofs impertinent and miſplaced, makes them loſe their grace and efficacy.

Why do we preach, if not to be believed and obeyed by our Hearers? And wo is to us if we preach ſuch things as are not fit to be believed and obeyed by you. But obeyed we cannot be, unleſs we are firſt believed, and believed we cannot be underſtandingly, unleſs we are

are firſt heard and attended to. So then you muſt give proof of your Obedience, firſt by coming to Gods Houſe, where you may be inſtructed; and when you are there, by reverent attending on the Teacher, and not rejecting what he offers to you from God, without full and clear evidence to the contrary; and when you are gone home, by an impartial examination of that which ſeemed at the hearing of it moſt doubtful to you, and a practice according to whatever goodneſs you have been perſwaded and directed to. And all this is no more than what is moſt juſt and equitable in order to your own good and ſalvation, a due you owe to the Authority of your Miniſters Place and Office, and what, if you could once ſuppoſe your ſelves but in his room and ſtead, you would judge moſt fitting to be done.

Were the Miniſters of God obeyed and reverenced by us, as by vertue of this Rule they ought to be, the diſorders and exorbitances of private ſpirits would ſoon be reduced to an humble compliance with all good, uſeful, or innocent Appointments; and the higheſt Cenſures of the Church would ſtrike

more

more dread on People than they now do: Men would be afraid of being ſentenced by the Miniſters of Chriſt as cut off from the Communion of Saints, and ſo all viſible Title unto Heaven.

(5.) I will inſtance a little in the Superiority and preeminence of the Ancient above the Younger; according to that Law of God given to the *Iſraelites*,

Levit. 19. 32. "Thou ſhalt riſe up before the hoary "head, and honour the face of the old "man. Theſe are in a ſpecial manner the Image of God, as he is the Ancient of Days; their long life hath learnt them much experience, and that experience is the way to wiſdom:

Job 12. 12. "There is wiſdom with the Ancient, "and in multitude of years is under"ſtanding: And therefore ſome veneration, the ſigns and tokens of reverence, are a natural due to old men. 'Tis a woful degeneracy which the Prophet *Iſaiah* points at, when he ſaith,

Iſa. 3. 5. "The child ſhall behave himſelf proud"ly againſt the ancient, and the baſe "againſt the honourable: A degeneracy 'twere happy the World had never been acquainted with. There is no aged perſon but thinks he deſerves ſome

re-

reverence from the younger; we our ſelves, when we come to be old, ſhall expect as much, and therefore moſt ſhameful 'tis we ſhould need to learn this piece of good manners: But moſt of all abominable, that any ſhould deſpiſe and mock at the ordinary infirmities which attend upon Age, eſpecially in their own Parents. 'Tis extremely unworthy, when they will not give the Ancient leave to ſpeak, or ſport at their uſeful Admonitions, till they come by years to ſee their own folly; but more odious ſtill, when they revile them for the weakneſſes incident to their Age; and moſt inhumane and barbarous, when they will not bear and relieve, as they are able, the infirmities of thoſe aged Parents who brought them into the World, pitied and provided for them when they were weak and unable to provide for themſelves, and gave, it may be, that Staff out of their hands, whereby they are at laſt, in the decay of their Age, beaten themſelves.

Whoever they are that deal thus with the Ancient, may look themſelves hereafter to be ſo dealt with by Youth of an inſolent and rude behaviour; and then

then they will remember ſadly this wickedneſs of their youth; this ſin of their youth will take hold of them.
Prov. 23. 22. "Hearken to thy Father that begat thee, "ſaith *Solomon*, and deſpiſe not thy "Mother when ſhe is old. This we ſhould learn of our ſelves, if we conſidered what we our ſelves, after ſo long a liſe in the World, ſhould expect from Youth, our own Children more eſpecially.

But whilſt I ſpeak of this, what muſt we conclude of ſuch Novelliſts both in Church and State, who deſpiſe and diſparage, oppoſe and riſe up againſt whatever Conſtitutions the Wiſdom of the Ancients have made, for Decency and Order, Peace and Devotion, the promotion of Piety, and the ſecurity of the Common Welfare and Happineſs? This is Pride notorious, and beyond all Appology.

I might proceed farther to urge the reſpect of reverence which we owe to any others that are above us in the gifts of Mind, or the outward good things and Riches of the World; but it ſhall ſuffice to have inſtanced thus far, by way of declaration of the fifth Particular.

SECT.

SECT. XI.

SIxthly, The ſame Rule obligeth us to all the poſitive Acts of Juſtice towards others ſince we deſire and expect that others ſhould be ſo juſt to us.

The Negative part of Juſtice, *i. e.* To do no wrong or injury unto any, hath been already ſpoken to under the notion of Innocency. The Poſitive Acts of it come here to be conſidered of, whereby we do *ſuum cuique tribuere*, render unto others that which is right and due; according to that of the Apoſtle, "Render unto all their dues, tribute to "whom tribute is due, cuſtom to whom "cuſtom, fear to whom fear, honour "to whom honour; owe no man any "thing, but to love one another. Rom. 13.7, 8.

I will inſtance,

Firſt, In the diſtributive part of Juſtice, that which concerns chiefly ſuch as are in Authority and Eminency over others, in the diſtribution of Rewards and Puniſhments where they are needful.

(1.) This Rule will train them up to the Rewarding part of Juſtice. 'Tis the

great

Charron of Wiſdom, p. 399.

great defect in Diſtributive Juſtice, as it is commonly practiced in the World, that it puniſheth only, and rewardeth not: 'Tis lame of this Right hand, and enclineth only to Puniſhment. The greateſt favour men uſually receive from it is Indemnity, a Pay too ſhort for them that deſerve well. But this is that which every one naturally deſires and expects, that his good works towards the Publick, his uſefulneſs and ſubſerviency to the Common Good, be anſwerably acknowledged and rewarded. Gratitude is an undoubted branch of Juſtice; and *Seneca* brands the contrary Vice for intolerable and unſociable: *Grave vitium intolerabile, quod diſſociat homines.* Now men in Place and Authority are the Diſpenſers of the Publick Thanks and Gratitude for Good offices and Deſerts, and therefore ſtand obliged accordingly to diſtribute Honours and Rewards for the encouragement of Well-doers. There is none that deſerveth well, but, though he act not purpoſely and only for Reward, and can be content to do well though he miſs of it, yet he reaſonably hopes and expects ſome grateful return pro-

Seneca.

por-

portionable to the degrees of his Merits.

(2.) This Rule leads alſo to the Puniſhing part of Juſtice, when there is need for it. At the firſt view indeed it may ſeem otherwiſe; for what Malefactor is there who deſires to be puniſhed, who would be puniſhed if he could help it? And therefore one would think, if the Judge dealt by him as he would be done by himſelf in his caſe, he ſhould ſpare and acquit him, in ſtead of condemning and puniſhing of him. But here we muſt call to mind what was premiſed in the explication of our Rule, to wit, that we are to underſtand it of no other Will but that which is regular and well-ordered, and complies with the Dictates of religious and ſober Reaſon. Now if the deſires and expectations of the Malefactor were ſuch, he could not but will the Corrections and Puniſhments which are for his own amendment, or for the Publick good, the warning and ſafety of others. Punitive Juſtice is really a Branch of Goodneſs, aiming at the Offenders reformation where the caſe will allow it, and the Common Good, to caution

and terrifie others from imitating ſo bad an example, leſt they ſhare in the like ſhame and puniſhment. It may be ſo, I confeſs, that the Common Good may prove inconſiſtent with the Private and Particular Good of the Offender. A Murderer or Traytor, for inſtance, that hath forfeited his Life to Juſtice; the Common Good requires that Juſtice ſmite him with her Sword; his Particular Good, that he have a longer time of Repentance vouchſafed him; and were the Judge in his caſe, he would no queſtion wiſh the later for himſelf. What therefore muſt he do here? I anſwer, What he can, to promote the real good and repentance of the Offender; but yet the Common Good is far more valuable and deſirable than any Private and Particular Intereſt; and Publick Perſons, men in Authority, are to look on themſelves as Repreſentatives of the Society, whoſe Good they are to ſerve, and muſt conſequently do for it whatſoever they ſhould reaſonably expect to be done for their own ſecurity. Now 'tis unqueſtionably for the good and benefit of the whole Community, that inſolent, ſtubborn, and notorious Offenders

fenders be put to open ſhame and puniſhment. A private and perſonal pity in this caſe is the publick wrong and damage. Magiſtrates therefore are not to weigh ſo much what they would deſire themſelves were they in the Offender's room, as what they ſhould reaſonably deſire and expect, were they in the place of the whole Community and Society whoſe good their Office is deſigned to ſerve. He that ſpares a notorious Offender, gives him liberty to do more wrong and injury, and countenanceth many to follow his example, in hopes of the like impunity, to the great prejudice of the common welfare. He that ſpares a Murderer, entails Gods Curſe upon the Land; and he that ſpares a Traytor, winks at a notorious Murderer, and declares but little value for the Publick Safety, bound up in the Life and Welfare of a King or Sovereign.—— But then, beſides this, the execution of Juſtice is the beſt means to ſecure the common practice of this excellent Rule, which hath ſo great an influence upon the Publick welfare; and 'tis the Magiſtrates charge and duty, in order to the Common Good, to teach

Offenders, who have certainly broken the Rule by doing wrong and injury, how ill they have done, by making them to ſuffer and ſmart for it, and ſo to warn others not to follow them in ſo doing. As no body therefore is willing to be wronged, ſo he is to diſcipline others not to be willing to do wrong, by inflicting thoſe Puniſhments which the Offender is as unwilling to undergo, as the Party offended was to ſuffer the wrong done. It were better, no queſtion, for Offenders, if ſuch Puniſhments and Corrections were more conſtantly inflicted, whereby they might be brought in time to repentance and amendment; and 'twere better for the whole Community, if the punitive acts of Juſtice were more impartially applied than they are. Certainly, could a Child chuſe reaſonably, he would rather ask the wholeſom ſeverities of Diſcipline from his Parents, than a fond indulgence of that Liberty which is like to prove his bane and undoing: And therefore when Children are grown up to years of maturity and underſtanding, they find reaſon to beſtow thanks both on their Parents and Maſters

Maſters for this part of Nurture as well as any other. And there is as little queſtion but, would Maſtiſtrates, and thoſe who are in Authority, liſten to the cry of the Community, to the cry of Church and State, they would be more vigilant and diligent in the inflicting of puniſhment upon the Tranſgreſſors of the Laws than they are, for the ſecurity and promotion of the Common Good and Welfare.— I proceed,

Secondly, to the Commutative part of Juſtice; thoſe Offices, I mean, which concern Commutations, Contracts, and Agreements, with the like Inſtruments of Humane Converſe. And here I will declare in like manner by Inſtances how the ſeveral Branches of Juſtice are deducible from the Rule before us. And,

(1.) 'Tis a common due we owe to all men with whom we are linked together in Society, to ſpeak the truth; "Putting away lying, to ſpeak every "man truth with his Neighbour, as the Apoſtle hath it. Speech is the Key which unlocks and opens our Minds and Thoughts to each other, the chief means of all our converſe and intercourſe each with other: but lying alto- Eph. 4. 25.

gether fruſtrates and diſappoints the ends of Speech: In ſtead of acquainting others with our mind and thoughts, it deceives and miſinforms them; and ſilence is more ſociable than untrue ſpeech. We deſire other men ſhould ſpeak the truth to us, to inform and ſatisfie, and not to cheat and delude us; and therefore we are obliged our ſelves to ſpeak the truth, and not to lie unto others.

(2.) The ſame Rule trains us up to all Juſtice in Buying and Selling, ſo that the Tradeſman ſhall neither by an under-price, below what the reſt of his Occupation can live by, gain away their Cuſtom from them, nor yet inhance the price of any Commodity above the value of it, that I mean for which it may be ſold, and which is the ordinary Rate of it; ſo that the Buyer ſhall have a valuable matter for the Money which he gives, and the Seller alſo a valuable Price for that which he parts with, but neither of them make their Gains out of each others Loſſes. Every honeſt man would ſo buy as the Seller might live by him, and have a moderate and ratable conſideration for

his

his Art, and Pains, and Hazards; and every one that ſells juſtly can deſire no more.

The-Rule of Juſtice in all Commerce and Traffick in the World is *æqualitas accepti & redditi*, an equality of proportion between what is received and what is returned, that there be a valuable given for a valuable, which cannot be ſecured more effectually than by the Rule we are upon; The Buyer to ſuppoſe himſelf in the Sellers place, and the Seller again in the Buyers, the difference of circumſtances allowed for. The one is to ſell, not as himſelf buys, for he cannot live without ſome gains; but as he would reaſonably deſire to buy were he in his Cuſtomers room, *i. e.* for moderate and conſcionable gains: And the Buyer again ſhould willingly give thoſe moderate and conſcionable Allowances which the thing he purchaſeth, rated together with the Pains, and Hazard, and Art of the Seller is valuable for; *i. e.* ſuch as were he himſelf in the Sellers room he would deſire from another.

(3.) The ſame Rule obligeth us to all Juſtice in the performance of our

Words, Promiſes, Covenants, Contracts, or Oaths. He that promiſeth to another (be it by word of mouth or writing, it matters not) conveys away a Right and Title unto that which he promiſeth; but is deeper ſtill engaged to the performance, if he have called God in as a Witneſs to the Contract and Promiſe made by him. The good mans character is, that "though he "ſweareth to his own hurt and damage, "he changeth not: So regardful is he of thoſe Promiſes he hath ſealed by Oath, that he will perform them, though it be to his own prejudice. And certainly this Rule will train us up to make Conſcience of the ſame, to keep our Promiſes, to perform our Covenants, to make good our Words and Oathes; for this we deſire and expect from other men: we build upon their Words, we truſt to and rely on their Engagements, Bonds, and Covenants; we look they ſhould ſtand to their Agreements; we brand it for the higheſt injury and wickedneſs, for any that have given us the greateſt ſecurity upon earth, I mean an Oath, to ſhew themſelves perfidious and perjured together. But 'tis a ſhame to

Pſal. 15. 4.

ſpeak

ſpeak how much the Chriſtian World degenerates in this Point: Famous was the inſtance of that eminent Heathen the *Roman Regulus*, who being taken Priſoner of his Enemies the *Carthaginians*, and obtaining leave of them to go home to *Rome*, to treat with the Senate for a Commutation, or exchange of Captives, with promiſe if he ſped not, to return again; firſt gave weighty Reaſons to the Senate to diſſwade them from the Commutation, and then return'd back himſelf unto cruel uſage, rather than he would falſifie and violate his Faith and Promiſe.—— But we muſt renew the Pſalmiſts complaint, "Help Pſal. 12.1,2.
"Lord, for the godly man ceaſeth, the "faithful fail from among the Children "of men; they ſpeak vanity every one "with his Neighbour, with flattering "lips and with a double heart do they "ſpeak.—— They lie in their hearts, when they promiſe, and after their promiſe made lie again to men in their performance; they eſteem their words but as wind, and their Covenants in writing little more than ſcribbled Papers, wherein they are not concerned. In the exacting of their Debts from others they

are like the Servant in the Parable, "who finding his fellow-ſervant that "ought him an hundred pence, laid "hands on him, and took him by the "throat, ſaying, Pay me what thou "oweſt, deſpiſing his ſubmiſſion, ſlighting his entreaties, ſtopping his ears to his Requeſts, uſing no forbearance, but caſting him forthwith into Priſon till he ſhould pay the Debt.— But when they ſhould come to diſcharge their own to others, good words at beſt are their preſent payment, "Sir, have patience with me, and I will pay you all; Forbearance is the thing they intentionally drive at, but the payment of all goes ſlowly on. Now, did men as they would be done by, they would not only in caſes of apparent neceſſity forbear others upon their requeſts, as themſelves in the like caſes would deſire to be forborn; but would as faithfully and ſeaſonably pay their Debts to others, as they deſire other men ſhould diſcharge theirs to themſelves. Every one would look upon the violation of his own Word, Promiſe, or Oath, with as evil and cenſorious an eye, as he doth on the unfaithfulneſs of others.

S. Mat. 18.

Here

Here let me drop a Remarque upon the notorious injuſtice of ſuch who have plighted their Faith to each other in the ſolemn Promiſes and Precontracts of Matrimony. For either of them to fail, without a mutual Releaſe, is an injury the Heathens would bluſh at: And they need no more to excite them to be honeſt and punctual each with other, than the conſideration of what the one Party expects and deſires from the other. How ill would he that breaks his Faith have taken it, ſhould ſhe have broken hers firſt? And the ſame may be ſaid of the Woman. Beſides that in this caſe the injury is valuable not only according to the prejudice reſulting from this unfaithfulneſs, but according to that degree of affection which the Party is engaged in with whom the Faith is broken.——To this I will yet add one other. I would to God it were eſpecially laid to heart by men, how indiſpenſibly they ſtand obliged to their Sovereign by vertue of the Oaths of Supremacy and Allegiance ſworn by them; and that all Officers would impartially conſider how ſtrongly they are engaged by the reſpective

Oaths

Oaths taken by them at their entrance upon their Offices, and then, I am ſure, a diſcharge of the ſame would be look'd upon as an undeniable Branch of Juſtice, which they would as readily ſet themſelves about, as they require and expect any others ſhould do about the performance of what they ſwear to. But becauſe of the monſtrous breach of Oaths, this horrid diſhoneſty, injuſtice, and perjury, the Land mourneth.

(4.) The ſame Rule teacheth us to be true and faithful in all our Truſts; for that we deſire and expect from others our ſelves. Now,

(1.) Every mans Calling and Office is his Truſt. We expect men ſhould be both skilful and faithful in their Callings and Imployments; and therefore ſuch ſhould we approve our ſelves to be.

(2.) He that leaves another a pledge of his Fidelity in the performance of his Contract, as a Truſt to be returned again upon the performance, may after that performance challenge the ſame in the nature of a *Depoſitum*, to be rendred and reſtored again without hurt or impairing; for thus we expect other men ſhould deal with us.

(3.) He

(3.) He that commits his Secrets to another to be concealed, admits him to a Truſt which he is not to violate. "Diſcover not the ſecret of another, ſaith *Solomon*. This diſcloſing of Secrets, however common it be in the babbling Age wherein we live, is the higheſt affront and injury to Friendſhip imaginable, the bane of Amity, and no man is willing to be ſerved ſo himſelf. 'Tis ſuppoſed always, that nothing is to be communicated by way of Secret, which tends to Treaſon and Conſpiracy; for in this caſe to conceal is to partake of the Guilt, and become a Partner in the Iniquity. Prov. 25. 9.

(4.) The Executors and Adminiſtrators of the Goods of the Deceaſed have a great Truſt lying upon them, by vertue of the Will of the Deceaſed; and the Will of the Deceaſed hath always been eſteemed a moſt ſacred Band of Fidelity. The laſt Truſt we can leave with any, is the Execution of our Will and Pleaſure when we are gone hence; and though the Parties that have left the Truſt are in no capacity, it may be, of taking cognizance of the performance, yet we may reckon with our ſelves, that God

God takes ſo much the more notice of it, and will exact ſo much a ſtricter account at the hands of thoſe who are concerned: And they who preſume to rob the Dead, or thwart their laſt Will and Pleaſure, ſhould, methinks, have the Ghoſts of their departed Friends continually haunting of their Phanſies, and upbraiding them with their injuſtice, unfaithfulneſs, and breach of truſt? Who would be thus dealt with himſelf? Nay, it would add to the diſſatiſfaction of our Spirits at our deceaſe did we not confidently rely upon the faithfulneſs of others in the obſerving of our laſt Appointments.

Of the ſame nature are Feoffees intruſted with the Conveyance of Lands unto Pious uſes; only their injuſtice is the more aggravated by the injury they do the Poor, and their impiety towards God, as well as their contempt and unfaithfulneſs to the Wills of the Dead.

(5) To theſe might be added Tutors and Guardians, who are intruſted with the Perſons and Eſtates of others during their Minority. Governors and Protectors in like manner with their Infant Prince; and they who become

Sponſors

Sponſors and Sureties to the Church at the Baptizing of Infants, to ſee to their Inſtruction and Education in order to a Vertuous and Chriſtian Life.

The violation and breach of Truſts is an inexcuſable Branch of Injuſtice, which we our ſelves would be moſt ready to exclaim againſt in others; and therefore Fidelity in every Truſt committed to us, is a piece of Juſtice we are by this Rule to charge our ſelves withal.

Laſtly, to mention no more, 'Tis a point of Juſtice to render Tribute and Cuſtom to our Governours, in order to their Honourable Maintenance, and for the defraying of the great Expences of their Place, and the ſupplies of the emergent neceſſities of their Government; to render Tribute and Cuſtom, as well as Fear, Honour, and Obedience; and this we ſhould expect and look for our ſelves, were we in their room.

But this may poſſibly be referr'd to the peformance of our Contracts and Oaths, or the payment of our Debts, or that Obedience I ſpake before of as due to our Superiors: And therefore I will add no more of it.

SECT.

SECT. XII.

SEventhly, To draw towards a Conclusion, We are by this Rule obliged to all the acts of Love and Charity unto others; & this I ſhall demonſtrate, as I have done the foregoing, by ſeveral Inſtances that are moſt properly to be referr'd unto, and ranked under this Head. And,

(1.) I will begin with the common act of Love and Charity, I mean, Pity and compaſſion towards, ſympathy and fellow-feeling with the afflicted and diſtreſſed; a due conſideration of, and being affected with the ſufferings and calamities of others. "Remember them "who are in bonds, ſaith the Apoſtle, "as bound with them; and them which "ſuffer adverſity, as being your ſelves "alſo in the body; *i. e.* as being your ſelves Members of the ſame Body, and dwelling in like manner in a Body ſubject to the very ſame evils and calamities: So remember them therefore in their bonds and adverſity, as you would deſire your ſelves in a like caſe to be remembred. 'Tis natural for us in the

Heb. 13. 3.

time

time of affliction to covet and be pleaſed with the pity and commiſeration of others; the yearning of their bowels and expreſſion of their compaſſion towards us, is as a Cordial to our ſpirits, and eaſeth us in a great meaſure and degree of our burden: But on the contrary, 'tis a vexation and trouble, ſometimes beyond other troubles, not to be regarded and ſympathized with. In ſuch caſes we are ready to ſigh forth the Churches Lamentation, "Is it nothing "to you, all ye that paſs by the way? "Behold, and ſee if there be any ſor-"row like to my ſorrow, wherewith "the Lord hath afflicted me in the day "of his fierce anger. We are apt to cry out with *Job*, "Have pity upon "me, have pity upon me, O my friends; "for the hand of God hath touched "me. Nothing cuts and wounds more, than when others, in ſtead of condoling our ſtate, add affliction to our affliction, by their cruel hard-heartedneſs; neglects, diſdains, and deriſions: We then complain with the Pſalmiſt, "Reproach hath broken my "heart, and I am full of heavineſs, and "I looked for ſome to take pity, but

Lam. 1. 12.

Job 19. 21.

Pſa. 69. 20, 21

"there

" there was none; and for comforters,
" but I found none. They gave me alſo
" gall for my meat, and in my thirſt
" they gave me vinegar to drink; *i.e.* vexation where I expected comfort. That was the great aggravation of *Job's* tryals, "He hath put my brethren
Job 19. 13, 14, 15.
" far from me, and mine acquaintance
" are verily eſtranged from me; my
" kinsfolk have failed me, and my fa-
" miliar friends have forgotten me:
" they that dwell in mine houſe count
" me for a ſtranger, I am an alien in
" their ſight.——We bear thoſe common deſires of being pitied by others in our calamities and ſufferings, about us, which will upbraid and reprove us, if we do not in like manner take pity upon others.

Such was the ſympathy of S. *Paul's* ſpirit with all the Churches of Chriſt, that he ſaid of himſelf, "Who is

2 Cor. 11. 29.
" weak, and I am not weak? who is
" offended, and I burn not. *Quæ Eccleſia adfligitur & ego non adfligar? Quis eſt cui offenſa objicitur in viâ pietatis, ut non ego urar?* What Church is afflicted ſo, as I am not afflicted for and with it? Who is there ſcandalized in the way of piety,

Grot. in loc.

Piety, and I am not extremely troubled for it? for ſo the word [*burn*] is taken figuratively *pro animi cruciatu*, for vexation of ſpirit. *Uro hominem*, in *Terence* is as much as, I vex or nettle the man.

The good Courtier *Nehemiah* was very inquiſitive after the ſtate of his Brethren the *Jews* left in Captivity, and of *Jeruſalem*; and however he was himſelf of a chearful temper (for he had not been before-time ſad in the King's preſence, as he ſaith of himſelf) yet, when he heard of their great affliction, reproach, and miſery, "his heart "was ſorrowful, and his countenance "changed, and he ſate down and wept "and mourned certain days, and faſted "and prayed before the God of Hea- "ven. Theſe were the manifeſtations of his compaſſionate diſpoſition.

Neh. c. 1.

c. 2.

But they are inhumane with a witneſs, who, in ſtead of ſympathizing and condoling with, deride and make a mock of others ſufferings, as if it were an acceſſion to their joy that others were troubled. "Rejoyce not, ſaith "*Solomon*, when thine enemy falleth, "and let not thine heart be glad when "he ſtumbleth, leſt the Lord ſee it, and "it diſpleaſe him.

Prov. 24. 17, 18.

(2.) The Apoſtle ſaith, "Rejoyce "with them that rejoyce, as well as "Weep with them that weep: And the ſame Rule will train us up to both, as well to delight in, and be glad of the happineſs of others, as to commiſerate them in their afflictions: for we therefore condole the miſery of others ſincerely, because we wiſh them well; and whom we wiſh well unto, we ſhall take pleaſure proportionably in the well-doing of, we ſhall be glad to hear the tidings of their felicity. Thus moſt certainly we would have other men to do to us. The man in the Parable that found his loſt Sheep, not only laid it on his ſhoulders rejoycing, but, when he came home, "call'd together his friends "and neighbours, ſaying unto them, "Rejoyce with me, for I have found my "Sheep which was loſt. The woman alſo that had found her loſt piece of Silver, called together her friends and neighbours, ſaying, "Rejoyce with "me, for I have found the piece which "I had loſt. The Father, in like manner, of the Prodigal, after his return commands his ſervants to bring the fatted Calf and kill it; and, "Let us eat, "ſaith

Rom. 12. 15.

Bonis proximi congaudere & de triſtibus dolere.

S. Luk. 15.

"ſaith he, and be merry; for this my "Son was dead and is alive again, was "loſt and is found.

So far would we have others from envying and repining at our happineſs, that we deſire they ſhould congratulate and rejoyce together with us for it. Did we therefore regard other men as our ſelves, their happineſs would be eſteemed by us as part of our own, after the ſame ſort as each Member ſhares in the health and welfare of any one in the Body. That's S. *Paul*'s obſervation, "The members ſhould have the "ſame care one for another, and whe- "ther one member ſuffer, all the mem- "bers ſuffer with it; or one member "be honoured, all the members rejoice "with him. The practice of this Rule would put out the envious eye, and rid the world of thoſe many diſcontents and murmurings which Perſons of an inferiour rank, degree, and deſert are too apt oftentimes to entertain againſt thoſe that excel them, or are preferr'd before them. This would be a rare expedient to add to the happineſs of every one, by all the acceſſions of happineſs which accrue unto any; becauſe it

1 Cor. 12. 25, 26.

Unius corporis membra— ut intelligamus nos ipſos accepiſſe beneficium cum beneficium præſtitimus proximo, nos læſos cum nocitum eſt fratri. *Eraſm. Enchir. Mil. Chriſt* p. 145.

would diſcipline every one to rejoyce and take pleaſure in the happineſs of another, which many now wax lean and pale with diſcontent at. It would inſtruct men, as hath been ſaid, *Omnium commodis perinde ut ſuis aggratulari, omnium incommodis non ſecus quam ſuis indolere*; to congratulate the good fortunes of others as their own, and lay to heart their calamities no otherwiſe than their own.

Eraſm. Ench. Mil. Chriſt. p 141.

(3.) The ſame Rule obligeth us to the Charity of an hearty forgiveneſs of all thoſe injuries and wrongs which others, through infirmity and paſſion, have done unto us, or for which they profeſs themſelves ſorrowful. This is that we all deſire and hope for from God Almighty our ſelves, and miſerable were we without the aſſurance of it; and yet we are given to underſtand, that there is no grounded expectation of this from God, unleſs we forgive others alſo; "Our Heavenly Father will never "forgive us, if we from our hearts for-"give not every one his brother their "treſpaſſes. Nor is this limited to once, or twice, or thrice, or ſeven times; but, as Chriſt ſaid unto *Peter*, "Till ſe-"venty

S.Mat. 18.35.

ver. 21, 22.

"venty times ſeven, *i. e. toties quoties*, as often as he ſhall chance to offend, and ask forgiveneſs at thine hands. And this is the meaſure we not only hope for from God, but wiſh our ſelves from other men alſo. We often through infirmity, paſſion, and humane frailty, offend others; and in theſe caſes we would not have them implacable and unappeaſable upon our acknowledgments: We would not have them over-ſevere and rigorous in exacting ſatisfaction at our hands; and therefore we ſhould pardon others upon eaſie terms, who often need it our ſelves. Theſe two ſhould always go in conjunction,

——*hanc veniam petimus, dabimuſque viciſſim*,

That we be as ready our ſelves to forgive others, and be reconciled to them, upon the ſame conſiderations of equity we would deſire our ſelves to be accepted on in their condition: And therefore,

(4.) As a good ſtep and means to this forgiveneſs, the ſame Rule will lead us to all charitable cenſures of other mens failings, and whatever qualifying interpretations their actions and offences

S. Luke 6. 37. are capable of. "Judge not, and ye "ſhall not be judged; condemn not, "and ye ſhall not be condemned; for- "give, and ye ſhall be forgiven. Let equity evermore hold the balance wherein you weigh other mens tranſgreſſions, and caſt in all the grains of allowance that a charitable mind will admit of. I mean not that we ſhould at any time call evil good, more than we may call good evil; but where the fault is moſt cenſurable, let the committer of it have all the juſt excuſes that the circumſtances of his ſtate will allow of: Let his ignorance, his unwarineſs, his miſtakes, his paſſions, his age, his good meanings, be all conſidered: Let Charity thus interpoſe on his behalf; The matter, it may be, is not ſo bad as report ſpeaks it; the mans heart and tongue kept not pace together;

Adjuvant & hæc, ne dolori mentis obſequare, ſi commodè collectis rhetorum circumſtantiis paritèr & tuum incommodum extenues & alienam eleves injuriam, his fermè modis. Læſit, ſed facilè reſarcietur, tum puer eſt, rerum imperitus, adoleſcens, mulier eſt; alieno fecit inſtinctu, imprudens, probè potus, æquum eſt ignoſcere. At contrà, gravitèr quidam læſit, ſed pater eſt, frater, præceptor, amicus, uxor. Par eſt hoc doloris illius vel charitati vel authoritati condonari. Aut paria faciens injuriam cum aliis illius in te beneficiis compenſabis, vel cum tuis in illum offenſis exæquabis. Hic quidem læſit, ſed aliâs quam ſæpe profuit? Illiberalis eſt animi benefactorum obliviſci, injuriolæ meminiſſe. Nunc me offendit ſed quoties à me offenſus? Ignoſcam illi, ut mihi meo exemplo ignoſcat & ipſe delinquenti. *Eraſm. Enchir. Mil. Chriſt* p. 204.

paſſion

paſſion and earneſtneſs tranſported his language beyond the bounds of his thoughts and meaning; or he meant well, poſſibly, in that which hath now in the iſſue proved otherwiſe; or he knew not well what he did, and he teſtifies as much by his after-ſorrow for the miſcarriage, that he deſigned not the wrong out of any ſpite or malice.

Theſe, and the like, are the mitigations wherewith we deſire others ſhould leſſen our offences: We would not have them judge raſhly of the thoughts and purpoſes of our minds, which they know not; and as favourably as may be of our miſcarriages, which they know: And therefore thus ſhould we be minded and diſpoſed towards others. We ſhould "put on bowels of mercies, Col.3. 12, 13.
"kindneſs, humbleneſs of mind, meek-
"neſs, long-ſuffering, forbearing one
"another, and forgiving one another,
"if any man have a quarrel againſt any, expreſſing that Charity which is not ſuſpicious, but apt to believe the beſt, 1 Cor. 13.
and hope the beſt; not Eagle-eyed in others faults, but ready to over-look and cover a multitude of infirmities and imperfections; that Charity which the

See Ecclus 19. 13,14,15,16. It may be he hath not done it.— It may be he hath not ſaid it.—— Many times it is a ſlander. —There is one that ſlippeth in his ſpeech, but not from his heart.—And who is he that hath not offended with his tongue?

Members of the Body bear to each other: for if one Member chance to hurt or wound the other, all care is taken preſently for the cure of that hurt or wound, but no man delights to vex that Part or Member which occaſioned the ſore.

Eph. 4. 31,32. Prov. 16. 24.

(5.) The ſame Rule commands from us all expreſſions of kindneſs and good will one to another, friendly and amicable words and ſalutations. "Let all "bitterneſs, and wrath, and clamour, "and evil-ſpeaking, be put away from "you, ſaith the Apoſtle, with all ma-"lice; and be ye kind one to another, "tender-hearted, forgiving one another, "even as God for Chriſts ſake hath for-"given you. "Pleaſant words, ſaith "*Solomon*, are as an Honey-comb, ſweet "to the ſoul, and health to the bones. Courteous and loving ſalutations, the expreſſions of mutual good wiſhes, take away the jealouſies and ſuſpicions that are apt otherwiſe to grow in the minds of men each touching other; and produce, ſtrengthen, and increaſe mutual bene-

benevolence. "A ſoft anſwer turneth Prov.15.1.
" away wrath, but grievous words ſtir
" up anger.

The affected ſilence, and ſcrupling at the ordinary Salutations, Good-morrows, and forms of well-wiſhing among us, which ſome vail over with the pretences of Religion, look too like a clowniſh, proud, phantaſtick and unſociable ſurlineſs. 'Tis ſtrange that any ſhould boggle at ſuch wholeſom forms of Speech as are commonly uſed by good Chriſtians to ſhew their mutual Love and Piety together: *God be with you, God ſpeed your work, God bleſs you, God give you a good morrow, &c.* They forget the Curſe pronounced by the Pſalmiſt upon the enemies of *Sion*,
" Neither do they which go by ſay, The Pſal. 129.8.
" bleſſing of the Lord be upon you, We
" bleſs you in the Name of the Lord.
They forget that of *Boaz* to his Reapers, " The Lord be with you; who anſwered him again, " The Lord bleſs Ruth 2. 4.
" thee. They forget alſo the command of Chriſt to his Diſciples, " When ye S.Luke 10. 5.
" come into an houſe, firſt ſay, Peace be
" unto this houſe; the uſual form of the *Jewiſh* Salutations.

But

But look, as this friendlineſs of words is oppoſed to a dogged, ſurly, clowniſh, and unſociable ſilence; ſo alſo to that curſing and evil ſpeaking which is too commonly heard in the world. "Bleſs, ſaith the Apoſtle, and "curſe not. *A good word*, we ſay truly, *is as cheap as a bad one*; and, to be ſure, to the hearer 'tis always more acceptable, and to the ſpeaker more accountable. Who is there that deſires not, that likes not well of the friendly wiſhes, and kind words, and courteous ſalutations of others? Who is there that loves to be railed at or curſed himſelf?

Rom. 12. 14.

As for the Imprecations frequently to be obſerved in the Pſalms, that of Venerable *Bede* is fit to be remembred by us; *Propheta per imprecationem quid eſſet futurum cecinerunt, non optantis voto ſed ſpiritu prævidentis*, The Prophets of God by their Imprecations declared what was to be, not with the wiſh of their private deſires, but with the Spirit of Prophecy, foreſeeing what God had appointed for his enemies. They are not ſo much the Prophets Curſes, as their Predictions, foretelling what Curſes

Citat. in Cat. D. Tho. Luc. 6.

Curſes ſhall befal the ungodly, in the form of Imprecations: And moſt of them might be qualified by reading them in the Future-tenſe, rather than the Imperative-Mood.

See Dr. H. Pref. to Pſ. § 32.

But there is a generation of Vipers, whoſe mouths are upon all occaſions, upon every ſlight provocation, full of Curſes; the poiſon of Aſps is vented from their lips: To theſe it is ſeaſonable to apply that of S. *Chryſoſtom*, *Homo es, aſpidum venena non evomas, nec verteris in belluam: eſt tibi datum os, non ut mordeas, ſed ut aliorum vulnera ſanes.* Remember that thou art a Man: Belch not forth the poiſon of Aſps, neither be thou turned into a Beaſt: Thy mouth is given thee not to bite and devour others with, but to heal their wounds. —There is no man but entertains the uncharitable wiſhes and imprecations of others towards himſelf with a great diſguſt and averſation; and therefore he ſhould not uſe or reply the like to others.

Citat. in Cat. D. Thomæ, S. Luc. 6.

(6.) The ſame Rule obligeth us to pray unto God on the behalf of others; for if we are diſpoſed as we ſhould be, we cannot chuſe but will and like well of

of the Prayers of others unto God for us, in ſuch caſes eſpecially wherein we ſtand moſt in need of the Divine help and aid. Prayer is, as Biſhop *Andrews* calls it, *radius charitatis*, the ray or beam of charity. There is none ſo poor and unprovided in the world, but he can pray for others; and that is the chiefeſt way oftentimes wherein we are capable of benefiting others, by engage-ing of God by Prayer for his Bleſſing on them. This is the common Charity we may and ought to expect each from other. Chriſt hath taught us to ſay, *Pater noſter, Our Father*, that we might include others with our ſelves. Parents ſhould pray for a Bleſſing on their Children, and Children again for a Reward and Bleſſing upon their Parents. Miniſters ſhould pray for a Bleſſing on their People, and People again for a Bleſſing on their Miniſters. We are all engaged to pray one for another; and then claim a peculiar right to the Prayers of each other, when we are ſurrounded with temptations and difficulties, or fallen into trouble and diſtreſs. None that underſtands himſelf, and how neceſſary and beneficial a practice Prayer is, and

what

what a treaſury of Bleſſings it procures from God, but would deſire the Prayers of others on his own behalf, and therefore is engaged upon the ſame account to pray for others.—But then,

Laſtly, True Love and Charity reſts not in good Words, and Wiſhes, and Prayers; but conſtrains men to do the beſt they can for the benefit of others; not only *bene loqui*, and *bene velle*, but *benefacere*: And indeed without this we do but feign and diſſemble, when we pretend good-will to others.

Who would chuſe to be ſerved and put off with fair ſpeeches and good words only, when 'tis in the power of the ſpeaker at the ſame time really to help and relieve his caſe? "If a brother "or ſiſter be naked, and deſtitute of "daily food, and one of you ſay to "them, Depart in peace, be ye warm"ed and filled, notwithſtanding ye give "them not thoſe things which are need"ful to the body, what doth it profit? ſaith S. *James*. This Rule therefore engageth us, as we have opportunity, to do good and communicate, as we are able, for the relief and ſupply of others; that as we deſire the abundance of

S. James 2. 15, 16.

2 Cor. 8. 14. of others may be be a ſupply for our want, ſo our abundance may be a ſupply for the wants of others. And thus we are trained up to all the acts of Liberality, Almſgiving, and Beneficence, and that according to our Neighbours neceſſity both in Soul and Body, in the inward and outward Man. 'Tis a Gol-

Petr. Chryſol. den Rule of *Chryſologus*, *Quomodo vis, quantum vis, quam citò vis miſericordiam tibi fieri, tam citò aliis, tantum, taliter ipſe miſerere*; Look *how* thou wouldeſt have mercy ſhewn to thy ſelf, *after what manner*, *in what meaſure*, *with what ſpeed and diſpatch*; do it in the ſame *manner*, and with the ſame *meaſure* and *ſpeed* to others.

Shew thy ſelf merciful to the Soul of thy Brother, in order to his eternal happineſs; by reproving his ſins; but with the reproofs of Charity, not the reproaches of Pride; by admoniſhing him to leave and forſake his evil courſes; by reſtoring him in the ſpirit of meekneſs; by relieving his ignorance, convincing him of his errors, reſolving his doubts, counſelling and adviſing him in the way which he ſhould chuſe, confirming and ſtrengthning of him in the ways

ways of well-doing, and comforting of him in all his troubles and diſtreſſes.

Shew thy ſelf merciful to the Body and outward Man of thy Brother, by relieving his wants, giving drink to the thirſty, food to the hungry, clothes to the naked, lodging to the ſtranger and deſtitute; by purchaſing liberty for the captive, and the means of health for the ſick or maimed; by giving money to the poor, or lending freely to thoſe who are reduced to extremities; by ſtanding up on the behalf of the Orphan and Widow: for theſe are the things thou wouldeſt deſire of others in a like caſe; theſe are the good turns thou wouldeſt wiſh for from other men.

And ſee thou do them with the ſame chearfulneſs and bounty, proportionably to thy condition, as thou wouldeſt wiſh, like well of, and commend in any other towards thy ſelf.

'Tis an excellent admonition of *Lactantius* touching Charity, *Quoties rogaris, tentari te à Deo crede, an ſis dignus exaudiri*; As often as thou art asked and entreated of others, believe that thou art tried, whether or no thou art worthy thy ſelf to be heard of God, nay, Lactant. l. 6.

nay, and of others alſo in a like eſtate.

The through practice of this Rule would make us all in our places as famous for the works of Mercy as *Job*'s Character, who was able to ſpeak thus of himſelf; "I delivered the poor that "cried, and the fatherleſs, and him that "had none to help him. The bleſſing "of him that was ready to periſh came "upon me, and I cauſed the widows "heart to ſing for joy. I was eyes to "the blind, and feet was I to the lame. "I was a father to the poor, and the "cauſe which I knew not I ſearched "out; and I brake the jaws of the "wicked, and pluck'd the ſpoil out of "his teeth.

Job 29. 12, &c.

He that could do the leaſt, would yet help ſomewhat, as I ſaid before, by his comfortable Words and Prayers, the afflicted and neceſſitous: To be ſure he would by no means add to their burthen ſorrow and vexation; like *Job* too in this particular, whoſe reply to his miſerable Comforters was, "I alſo "could ſpeak as you do, if your ſoul "were in my ſoul's ſtead: I could "heap up words againſt you, and ſhake "mine head at you. But I would "ſtrengthen

Job 16. 4, 5.

"ſtrengthen you with my mouth, and
" the moving of my lips ſhould aſſwage
" your grief.

The poor and afflicted would need no other Advocate than this in the breaſts of thoſe whom they apply to for relief, to anſwer all their Objections againſt Charity, and to draw forth the chearful Contributions of their Liberality and Bounty. Do but to us as you would deſire your ſelves to be dealt with in our condition; and make no other excuſes for the withholding or maiming your Charity towards us, than you would have others make to you in a like eſtate.

There can be no queſtion but this Precept enjoyns us all the acts of Love, Charity, Benevolence, Mercy, and Liberality towards others.

The only doubt to be reſolved further is, Whether it exact our love alſo to our Enemies? For that you know is the Goſpel-Command, That we ſhould love our Enemies; that is an Inſtruction S. *Paul* takes out of *Solomon*, "If Rom. 12.20.
"thine enemy hunger feed him, if he Prov. 25.21.
"thirſt give him drink: That was a Precept alſo in the Law, "to bring back Exod. 23.4,5.
"an enemies ox going aſtray, and to

" help up his aſs lying under a burthen.

Now many are ſo nobly reſolved, as we are apt to ſpeak, that they diſdain to receive a Courteſie from an Enemy; they will rather ſtarve, than be fed by an Enemy; rather die, than be preſerved by an Enemy. It may therefore ſeem queſtionable whether this Rule will oblige to Love, and Goodneſs, and Charity towards an Enemy, doing to him as we would our ſelves receive from him.

But the reſolution is eaſie and clear enough: For who doth not commend the nobleneſs and generoſity of an Enemies kindneſs? who doth not praiſe and extol this in an Enemy? and therefore muſt needs adjudge himſelf obliged to imitate what he admires the excellency and lovelineſs of. To do good to others, as Men, is good and commendable in it ſelf; and ſo to whomſoever the good be done, friend or foe: But to do good to ones Enemy heightens the degrees of Charity; for if it be " a more bleſſed thing to give than to " receive, according to our Saviours Axiom, our Reaſon muſt needs infer, that it is ſtill the more bleſſed and praiſe-

worthy

worthy to do good to thoſe from whom we have received evil our ſelves.—And as for what was principal in the Objecti-on, the unwillingneſs of ſome to receive kindneſſes from their Enemies, I que-ſtion not but ſome deep degrees of ſuf-fering and extremity would quickly tame and ſubdue that pride and haughti-neſs of their Spirits.

Beſides, the Rule of our Bleſſed Sa-viour (as Reverend Dr. *Jackſon* well obſerves) is, That we do that for *every* man, which we would have *any* man do for us; and not only that to *this* or *that* man, which we expect from them alone.

Nor yet merely ſo; but, (as was no-ted in the Explication) That we do that to every man, according to our Abili-ties, which we deſire to receive our ſelves at *God's* hands; and wo were our caſe, if he had not loved us whilſt we were *Enemies*; loved us ſo then, as to preſerve us in our Being till by his Grace we were made friends, and ſo admitted unto greater Bleſſings.——It is not therefore to be wondred that S. *Luke* placeth this Golden Rule amidſt the other Commands of Love (as I ſug-geſted in the beginning) and that Love S. Luke 6.

P 2 to

to Enemies, whereby we may become "merciful, as our Father alſo is merci-"ful.

And thus now, as briefly as the copi-ouſneſs of ſuch a Subject would well allow, I have run through the chief Heads of thoſe Vertues we are engaged by this Rule to be zealous followers of; and intimated by the way thoſe contrary Vices we are to ſhun and abhor: And, I think, I may well conclude this Inducti-on with S. *Paul's* heap of Univerſals,

Phil. 4. 8. "Finally, Brethren, whatſoever things "are true, whatſoever things are honeſt "or venerable, whatſoever things are "juſt, whatſoever things are pure, "whatſoever things are lovely, what-"ſoever things are of good report, if "there be any vertue, and if there be "any praiſe, think of theſe things. Ταῦτα λογίζεσθε, reaſon your ſelves into theſe things, and that from the Premiſes already laid down.

SECT. XIII.

I Paſs to the ſecond part of the Words, where my ſtay will be much ſhorter, the Enforcement of this Golden

Golden Rule, of this General and Comprehenſive Precept, "For this, ſaith "Chriſt, is the Law and the Prophets.

Hoc lex vatêſque docent, hæc legis vatúmque ſumma; This is that which the Law and Prophets teach, and this is the ſum of the Law and Prophets. This Rule is eſtabliſhed by the Authority of the Law and the Prophets, and it is in it ſelf a fruitful Epitome of the ſeveral Precepts delivered in the Law and Prophets. *Quæ in illâ aut ab iſtis dicta*; The things contained in the Law, or ſpoken by the Prophets, are ſummarily compriſed in this Saying. Caſtalio in loc.

The Law and the Prophets ſtand for all the Old Teſtament, for which alſo ſometimes is put *Moſes* and the Prophets: Thus S. *Luke* ſpeaks of our Bleſſed Saviour, that "beginning at *Moſes* "and all the Prophets, he expounded "unto them in all the Scriptures the "things concerning himſelf. Where we have expreſs mention of all the Scriptures, and them divided into theſe two parts, *Moſes* and the Prophets. To this purpoſe *Abraham* replies unto the Rich man in torments, concerning the proviſion made for his Brethrens eſca- S. Luke 24.27

S. Luke 16. 29. ping of them, "They have *Moſes* and "the Prophets, let them hear them. And when S. *Paul* would clear himſelf from Hereſie and Irreligion to the *Jews*, Act. 24. 14. he profeſſeth his belief of "all things "written in the Law and the Prophets. The Scribes and Phariſees had much in their mouths the Law and the Prophets; Act. 13. 15. the Law and the Prophets were read daily in their Synagogues: and yet ſo blind were they in their practice, as to overlook that which was moſt conſiderable in the Law and the Prophets. The better therefore to inforce this excellent Rule of Life, our Bleſſed Lord and Saviour tells his Diſciples, That this is the Law and the Prophets: *i. e.* This (1.) is that which they undeniably call for: This is indeed (2.) the ſum of that Duty they require: And this (3.) they put a ſpecial Emphaſis upon, above all external and ceremonial Obſervances whatſoever.

Under this three-fold Gloſs I ſhall endeavour to give you an account of our Bleſſed Saviours Argument, "For this "is the Law and the Prophets.

Firſt, This is that which the Law and the Prophets do unqueſtionably and un-

undeniably call for. The foundations and grounds of this Rule are there clearly expreſſed; the Branches to which it extends it ſelf are there commanded and enjoyned. *This Rule hath the Authority of the Holy Scriptures to back and enforce it.* So far is Chriſt from diſparaging the Law and Prophets, that he eſtabliſheth his Precepts by them; S.Mat.5.17.
"Think not, ſaith he, that I am come to "deſtroy the Law or the Prophets; I "am not come to deſtroy, but to fulfil; *q. d.* I came not to abrogate or take away the binding power of the Law and Prophets, but my ſelf to fulfil what they preſcribed; and not only to injoyn it upon my Diſciples, but to fill up and explain the true ſenſe and meaning of that in my Miniſtry, which was more darkly ſhadowed and adumbrated only by them. The Jewiſh Laws are uſually diſtinguiſhed into Moral, Judicial, and Ceremonial.

The Moral Law is the Law of Nature revived, the Law leaning on eternal and never-failing Principles and Rules of Equity: And this is ſo far from being deſtroyed by Chriſt, that he hath ratified and improved it.

The Judicial or Civil Law is that which reſpecteth them as a particular State, Body, and Society, ſeparate and diſtinct from the reſt of the World; this ſtood in force ſo long as their Commonwealth and Government remained; but appertaining unto them in particular, cannot reaſonably be thought to oblige others, further than the natural and real equity of its Precepts agrees with the Circumſtances of other Governments.

The Ceremonial or Eccleſiaſtical Law is that which preſcribes the Religious Rites and Ceremonies of their Church, which were but Types and Shadows of ſomething more perfect to ſucceed them; and Types and Shadows do of their own accord ceaſe and vaniſh, when the Subſtance or Body is introduced: So that the nature of theſe Laws ſet a bound and limit to their obliging Power; and Chriſt hath not ſo much diſſolved and deſtroyed, as fulfilled them.

The Law and Prophets are as authentick and divine as ever, and as fit to oblige us to thoſe Laws, which are built on eternal Principles of Equity;

and ſo extend themſelves as really to us, as ever they did to the Jews. But as for thoſe other Laws which reſpected their peculiar Polity in Church and State, and ſo were for a certain People, Place, and Time, they are to have their Obliging Power determined according to thoſe mutable Circumſtances.

We muſt reverence and receive the Holy Scriptures as well of the Old as the New Teſtament, for the infallible Word of God, ſpeaking to us with a Divine Authority, and commanding both our belief and obedience. *Si ſcire vis quid tenendum ſit* (ſaith *Salvian* excellently well, ſpeaking particularly of providence) *habes ſacras literas: perfecta ratio eſt hoc tenere quod legeris*; If thou wouldeſt know what is to be holden and embraced, thou haſt the Holy Writings for thy direction; and 'tis perfect reaſon to hold and embrace that which thou ſhalt there read. *Plus eſt Deus quam omnis humana ratio: humana dicta argumentis ac teſtibus egent, Dei autem ſermo ipſe ſibi teſtis eſt; quia neceſſe eſt quicquid incorrupta veritas loquitur incorruptum ſit teſtimonium veritatis*; God is more to thee than all Humane Salvian. l. 3.

Reaſon:

Reaſon: Mens words want Arguments and Witneſſes; but the Word of God is it ſelf ſufficient Witneſs to it ſelf: for it is neceſſary that whatſoever uncorrupted Truth hath ſpoken, ſhould be an uncorrupted Teſtimony of Truth.

S. Aug. contra Fauſtum Manich. l. 11. c. 5.

'Tis S. *Auguſtine*'s Preſcription, never to be forgotten by us, *Canonicæ Scripturæ ſerviat omnis fidelis & pius intellectus*; Let every faithful and pious Underſtanding ſubmit it ſelf to the Canonical Scripture; and therein if any thing ſhall at any time appear like an abſurdity, *non licet dicere, author hujus libri non tenuit veritatem*, we may not ſay, the Author of this Book miſſed the Truth; but *aut codex mendoſus eſt, aut interpres erravit, aut tu non intelligis*, either the Print or Writing is faulty, or the Tranſlator and Interpreter miſtaken, or thou underſtandeſt not: and though we find the ſame Truths in other mens Writings as in theſe, *longe tamen eſt impar authoritas*, the Authority is infinitely greater here. And again, ſpeaking elſowhere of the Canonical Books of the Bible, he adds, *Quos omninò judicare non audeamus & ſecundum quos de cæteris literis vel fidelium vel infidelium*

Contra Creſcon.

judi-

judicamus; Theſe we may not preſume or dare at all to judge; but according unto theſe we judge of other Writings, whether of Believers or Infidels. And yet again, in an Epiſtle of his to S. *Hierom*; I for my part, ſaith he, have learned to yield this reverence and honour to thoſe Books only which are called Canonical, moſt firmly to believe none of their Authors *ſcribendo aliquid erráſſe*, to have erred any thing in their writing; but I ſo read others, that, be they never ſo eminent for Piety or Learning, I do not therefore think it true which they write *quia ipſi ità ſenſerunt*, becauſe they have ſo thought and judged, but becauſe they are able to perſwade me of the truth of it *vel per illos authores canonicos vel probabili ratione*, either by thoſe Canonical Authors, or ſome probable Reaſon. Ep. 19. ad Hieron.

A Scripture ſhould be more to us than any Reaſon; provided only, that we miſtake it not, that we miſunderſtand it not, that we miſapply it not: for we can have no greater confirmation than Divine Authority. We muſt therefore take heed leſt at any time we prove irreverent Rejecters of the Word of

God,

God, or any thing propounded to us out of the Holy Scriptures.

Abraham prefers the voice of *Moſes* and the Prophets before the teſtimony of one ariſing purpoſely from the dead, for the warning of the living. "If they "hear not *Moſes* and the Prophets, ſaith "he, neither will they be perſwaded "though one aroſe from the dead. But if once the Law and the Prophets, *Moſes* and the Prophets find credit, the Old Teſtament will uſher in the belief of the New, as well as the New confirm and ſtrengthen the belief of the Old. "Had you believed *Moſes* ſayings, you "would have believed me, ſaith *Chriſt*, "for he wrote of me. Why! what wrote he of Chriſt? This expreſly, "God ſhall raiſe up unto thee a Pro-"phet like unto me, of thy Brethren, "according to thy deſire; and I will "put my words into his mouth, and "whoſoever will not hearken unto the "words which he ſhall ſpeak in my "Name, I will require it of him.

S.Luk. 16. 31.

S.John 5. 46.

Deut. 18. 15.

I urge the venerable eſtimation and reception of the Holy Scriptures, from the force of our Bleſſed Saviour's Argument, "For this is the Law and the "Prophets.

" Prophets. He backs his Golden Rule and Precept with that Divine and Infallible Authority, which whoever are found deſpiſers and contemners of, will be ſentenced as rejecters of the Teſtimony and Commands of God himſelf; for the Holy Scripture is no other than his Voice, who hath the moſt abſolute Authority over both our Faith and Obedience. And were there no other Reaſon or Account to be given of this Preſcription of Chriſts, it were abundant proof, That it is Gods peremptory Command, made known in the Law and Prophets. But then,

Secondly, We may further paraphraſe the meaning of our Bleſſed Saviour's Argument thus; This is the ſum of all that the Law and the Prophets require at our hands. To that purpoſe S. *Chryſoſtom*, as I noted in the beginning; " The whole Law, in S. *Paul*'s " language, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, " is ſum'd up into this Sentence, as into " an Head, Thou ſhalt love thy Neigh- " bour as thy ſelf. To this Head he refers expreſly all the Commands of the Second Table that reſpect our duty to others. " For this, ſaith he, Thou ſhalt " not

See Sect. 1. p. 1.

Rom. 13. 9.

" not commit Adultery , Thou ſhalt " not kill, Thou ſhalt not ſteal, Thou " ſhalt not bear falſe witneſs, Thou ſhalt " not covet ; and if there be any other " Commandment it is briefly compre- " hended in this ſaying, ἐν τῷ, in this " namely , Thou ſhalt love thy neigh- " bour as thy ſelf ; which I have ſhewed

Sect. 4.

before to be the inward and vital Principle of our Saviour's Rule. To this *Second Table* therefore ſome limit and confine the Text. 'Tis to be underſtood, ſaith *Grotius*, of the Law, and thoſe Monitions in the Prophets which concern the mutual Offices of men one towards another. S. *Auguſtine* in like manner : This Precept ſeems to belong to the Love of our Neighbour only, and not the Love we owe to God ; ſince that in another place Chriſt ſaith, that there are *two Commandments upon which hang all the Law and the Prophets.* Now ſince he addeth not *here* the *whole Law*, or *all the Law*, which he addeth *there expreſly*, he hath left room for the other Precept of the Love of God to be ſupplied.

Intelligendum eſt de lege & monitis ſpectantibus mutua inter ſe hominum officia. *Grot. in loc.*

Videtur autem hoc præceptum ad dilectionem proximi pertinere non autem ad Dei: cum in alio loco duo eſſe præcepta dicat, in quibus tota lex pendet & prophetæ : cum autem hic non addit tota lex, quod ibi addidit, ſervavit locum alteri præcepto quod eſt de dilectione Dei. *S. Aug. de Serm. Dom. cit. in Cat. D. Tho.*

The

The Text he refers to is that of S. *Mat. chap.* 22. where our Saviour being asked, "Which is the great Command- "ment of the Law? anſwers, Thou "ſhalt love the Lord thy God with all "thy heart, and with all thy ſoul, and "with all thy mind: This is the firſt "and great Commandment: And the "ſecond is like unto it, Thou ſhalt love "thy Neighbour as thy ſelf. On theſe "Commandments hang all the Law and "the Prophets. They conſpire and meet together in theſe two; to theſe two they are reducible. The Jews themſelves called theſe *Summas magnas, Univerſalia magna*; the great Sums, and the great Univerſals. The firſt, of the Love of God, can by no means be omitted; for our Obligations to him are antecedent to all other, and moſt conſiderable. We muſt therefore have a ſpecial reſpect to the firſt and great Commandment: But yet the ſecond too, ſaith Chriſt, is like unto it, being as univerſal and extenſive as the former, reaching both the inward and outward man, and inſeparably connected with the former; *for which coherence* or *connexion* ſake, ſaith *Grotius*, *that is ſpoken by*

S. Matth. 22. 36.—40.

Κρέμαται.

Quia actus non externos tantum ſed internos præcipit & vim ſuam quam latiſſime exten-

by Paul *of this later, which Chriſt ſaid of them both.* For ſo far may that Phraſe of his reach in his Epiſtle to the *Romans, chap.* 13. [" And if there be *any other* Commandment,] *viz.* not only of the *Second*, but of the *Firſt* Table.

dit, & priori neceſſario nexu cohæret; propter quam cohærentiam à Paulo dicitur, de poſteriori, quod Chriſtus de duobus dixit. *Grot. in loc.*

It muſt needs be granted, that theſe two great Commandments have that mutual dependence and tye each to other, that the one neceſſarily, as it were, includeth, and carrieth the other along with it. The love of God includeth the love of our Neighbour, and the love of our Neighbour preſuppoſeth the love of God. " If a man ſay, I " love God, and hateth his Brother, he " is a liar, ſaith S. *John*; for he that " loveth not his Brother whom he hath " ſeen, how can he love God whom he " hath not ſeen? The love of God then includes the love of Man; and the love of Man is uſed by the ſame Apoſtle as a plain demonſtration of our love to God; " Beloved, let us love one another; for " Love is of God, and every one that " loveth is born of God, and knoweth " God: He that loveth not, knoweth " not

-Ut ſit vivum ac ſenſibile corpus, & agnitio Dei neceſſaria eſt quaſi caput, & omnes virtutes quaſi corpus.-Vide *Lactant.* l. 6.

1 S. John 4. 20.

ch. 3. 17. How dwelleth the Love of God in him?

ch. 4. v. 7, 8.

"not God, for God is Love. ——S. *Auguſtine* therefore in another place gives a Comment upon the Text different from his former; (and indeed in his former we may obſerve that he ſpake but dubiouſly, and by way of conjecture, with a *Videtur* only) Therefore, ſaith he, the Scripture commemorates only the love of our Neighbour, when it ſaith, "All "things whatſoever ye would,—— becauſe he that loveth his Neighbour, *by conſequence* muſt love eſpecially Love it ſelf. But God is Love: And therefore 'tis *conſequent from hence*, that he love God eſpecially.

Ideò Scriptura tantum delectionem proximi commemorat, cum dicit, Omnia quæcunq;—quia qui proximum diligit conſequens eſt ut & ipſam præcipuè dilectionem diligat. Deus autem dilectio eſt; conſequens eſt ergo, ut præcipuè diligat Deum. *S. Aug. de Trin. cit. in Cat. D. Tho ſup. Evang.*

"All the Law, ſaith S. *Paul* to the "*Galatians*, is fulfilled in one word, "even in this, Thou ſhalt love thy "Neighbour as thy ſelf. Here is *tota Lex, all the Law*, in anſwer to S. *Auguſtine*'s former ſcruple: *The whole Law*, and that fulfilled in *this one word or ſentence*, "Thou ſhalt love thy "Neighbour as thy ſelf.

Gal. 5. 14. Πᾶς νόμος ἐν ἑνὶ λόγῳ πληροῦται, ἐν τῷ—

To this Precept then of the Text we may in a ſort refer all the Commands

of the Law and Prophets, even *totum hominis*, the whole Duty of Man.

The Precepts in the Law and Prophets concern either our Duty to our *Neighbours*, to *our ſelves*, or unto *God*.

Now the Offices which reſpect our Neighbours are here *moſt expreſly* injoyned, as hath been declared in Particulars. And then,

The Duties reſpecting our ſelves are here *neceſſarily preſuppoſed*, in as much as we are preſumed to love our ſelves aright, to be rightly diſpoſed our ſelves, that ſo we may become fit meaſures of Love and Duty towards others. And then,

The Duties we owe to God muſt needs be in like manner *included*, becauſe we can neither love our ſelves nor our Neighbour aright without the love of God.

But beſides this, *the diſpoſition which this Rule calls for, and works us up to, naturally leads to the Duties of the Firſt, as well as the Second Table.* For,

(1.) The ſcope and intendment of it is, that we be *as ready to do good, as we are deſirous to receive good*; and conſequently,

ſequently, we muſt needs be as ready to do that for God which he requires of us, as we deſire God ſhould be ready to do for us that which we expect from him; as ready to obey his commands, as we are to deſire a bleſſing from him.

(2.) The meaning of the Rule is, that we would do to others *whatſoever we would judge reaſonable our ſelves to be done to us were we in their place*, whatſoever we judge *befitting their ſtate, quality, and condition*; and conſequently, we are neceſſarily obliged from hence to do all that towards God, which our Reaſon and Underſtanding, rectified by Divine Light, judgeth becoming *Creatures* towards their *Creator*, *Preſerver*, *Redeemer*, and *continual Benefactor*; Creatures ſo related unto God as we are, according unto every relation wherein we ſtand, whatſoever becomes us as *Subjects* to our *Heavenly Sovereign*, as *Servants* to our *Heavenly Maſter*, as *Children* to our *Heavenly Father*.

'Tis reaſonable, all men being Judges, that the chiefeſt Good have our chiefeſt love and delight; that Truth it ſelf have our firm belief; that Omnipotence have our chiefeſt fear and truſt;

that he from whom we are, and upon whom we depend, be glorified by us in every capacity, in Body and Soul, which are his; and that we offer not any ſuch lazy, unbecoming, and irreverent Devotions and Services to him, which we would bluſh to bring before our Earthly Governour.

The Prophet *Malachi* argues upon this foundation: "A Son honoureth "his Father, and a Servant his Ma"ſter: If then I be a Father, where is "mine Honour? and if I be a Maſter, "where is my Fear, ſaith the Lord of "Hoſts? And if ye offer the blind for "Sacrifice, is it not evil? And if ye "offer the lame and ſick, is it not "evil? Offer it now to thy Governour, "will he be pleas'd with thee, or ac"cept thy perſon, ſaith the Lord of "Hoſts? And then he concludes, "But curſed be the deceiver, which "hath in his Flock a Male, but vow"eth and ſacrificeth to the Lord a cor"rupt thing; for I am a great King, "ſaith the Lord, *&c.*

Mal. 1. 6, 8, 14. Deus quoniam utramque perſonam ſuſtinet & Patris & Domini; & amare eum debemus quia filii ſumus, & timere quia ſervi. *Lactant.* l. 4.

He that ſits down and conſiders with himſelf, what God is, and how he is related unto God; what God hath done

done for him, and what he expects from God, will forthwith find within himſelf an indiſpenſible obligation to all the acts of Love and Religion towards God, as unqueſtionably due by the common and natural Laws of Juſtice and Gratitude to that excellent Being and Majeſty, from which he hath received ſo much, and expects ſo much.

This Rule then will plainly oblige us to hate all hypocriſie and double dealing towards God, which we abominate in men towards our ſelves; and to be ſincere and upright, before him eſpecially, to whoſe all-ſeeing eye all things are diſſected, naked, and open.

To humble our ſelves in the preſence of ſo Glorious a Majeſty, and not to be vainly puffed up in our minds, ſince we loath Pride in others, and in thoſe chiefly whom we have raiſed to that degree of excellency which they partake of, when they exalt themſelves againſt us.

To deteſt in our ſelves, that diſobedience towards God, which we cannot our ſelves endure in our Servants and Inferiors. If we weak men, ſaith

devout *Salvian*, will not ſuffer our ſelves to be deſpiſed by our Servants, who, though inferiour to us in their condition, are yet in a ſort equal with us by Nature; how unjuſtly do we deſpiſe our Heavenly Lord, who being men, do yet think, that we ought not to be contemn'd by men of our own nature? Unleſs it may be we are of ſo profound an underſtanding, that we, who will not ſuffer the injuries of our Servants, would yet have God ſubject unto ours; and can believe that God will take that well of us, which we think unworthy and unfit to be born with among men.

Si nos, qui homunculi imbecilli ſumus, contemni tamen à ſervis noſtris omninò nolumus, quos etſi nobis ſervitutis conditio inferiores, humana tamen ſors reddit æquales: quam iniquè utiq; cœleſtem Dominum contemnimus, qui cum homines ipſi ſimus contemnendos tamen nos à noſtræ conditionis hominibus non putamus? Niſi tanti fortaſſe conſilii ac tam profundæ intelligentiæ ſumus, ut qui pati injurias ſervorum nolumus, ſubditum injuriis noſtris Deum eſſe velimus, & quæ ipſi toleratu humano indigna credimus] Deum à nobis digna hæc tolerare credamus. *Salv.*p.79.

And then, ſince God is before-hand with us in doing of us good, and we are not able to make him any amends, to benefit him by ought we do, we muſt needs be trained up to all poſſible ways of grateful acknowledgment, thankſgiving and praiſe, for his goodneſs, chearfulneſs in his Service, and doing

doing good to others, the poor and needy, whom God hath appointed as his Receivers of that real good and advantage from us, which he by reaſon of his All-ſufficiency is not capable of, but yet reputes and accepts of as offered and done to himſelf. Prov. 19. 17. S. Mat. 25.

There is no danger, you ſee, of extending the Rule to the utmoſt. This is the Law and the Prophets; upon this hang all the Law and the Prophets; in this they conſpire and meet together; to this they may be reduced; in this one ſaying they may be compriſed and ſummed up, as in a Comprehenſive Head; this is their quinteſſence. "He "hath ſhewed thee, O man, what is "good; and what doth the Lord re-"quire of thee, but to do juſtly, and "to love mercy, and to walk humbly "with thy God? And this thou wilt be ſure to do, if thou doſt that unto God and Men, which thou deſireſt to be done unto thy ſelf. Micah 6. 8.

Thirdly, One Gloſs more may yet be added. This is the Law and the Prophets; *i. e.* This Rule of Moral and Eternal Righteouſneſs is that which they principally urge, and in reference

unto which, in compare with which, they ſlight and undervalue all Rites and Ceremonies of Religion, all External Devotions and Performances whatſoeves. Thus whereas the queſtion was propoſed in the Prophet *Micah*,

verſ.6,7. "Wherewith ſhall I come before the "Lord, and bow my ſelf before the "High God? Shall I come before him "with Burnt-offerings, with Calves of "a year old? Will the Lord be pleaſed "with thouſands of Rams, or with ten "thouſands of Rivers of Oil? Shall I "give my Firſt-born for my tranſgreſſi-"on, and the fruit of my Body for the "ſin of my Soul? The Anſwer is that before-mentioned, "He hath ſhewed "thee, O man, what is good,— what is eternally good, good in it ſelf and for its own ſake, more eminently good than all outward Oblations and Performances, even the moſt coſtly and precious of them. When this is wanting, God abhors and loaths all the Pomps and

Iſa. 1. 11. to 18. Formalities of Religion: "To what "purpoſe is the multitude of your Sa-"crifices unto me, ſaith the Lord? I "am full of the Burnt-offerings of "Rams, and the Fat of fed Beaſts; and I "delight

“ delight not in the blood of Bullocks, “ or of Lambs, or of He-goats. When “ ye appear before me, who hath re- “ quired this at your hands, to tread “ my Courts? Bring no more vain Ob- “ lations, Incenſe is an abomination “ unto me. The New Moons and the “ Sabbaths, the calling of Aſſemblies, I “ cannot away with it: It is iniquity, “ even the Soleman Meeting. Your “ New-Moons and your appointed “ Feaſts my Soul hateth; they are a “ trouble unto me, I am weary to bear “ them. And when ye ſpread forth “ your hands, I will hide mine eyes “ from you; yea, when ye make ma- “ ny Prayers I will not hear: your “ hands are full of blood. Waſh you, “ make you clean, put away the evil “ of your doings from before mine “ eyes: Ceaſe to do evil, learn to do “ well; relieve the oppreſſed, judge “ the fatherleſs, plead for the widow. “ Come now, and let us reaſon toge- “ ther, ſaith the Lord.—— *q. d.* Other-wiſe than upon theſe terms I will have nothing to do with you, I will not accept of any Offering or Service at your hands.

“ To

Jer. 6. 20. "To what purpoſe cometh there to "me Incenſe from *Sheba*, and the ſweet "Cane from a far Countrey? Your "Burnt-offerings are not acceptable, "nor your Sacrifices ſweet unto me. They are God's own Words to a People that rejected the Moralities, which are the chiefeſt part of his Law, and ſought to make a Compenſation by their Ceremonial Worſhip.

So he ſpeaks by another Prophet; Amos 5. 21, 22, 23, 24. "I hate, I deſpiſe your Feaſt-days, and "I will not ſmell in your Solemn Aſ"ſemblies. Though you offer me "Burnt-offerings and your Meat-offer"ings, I will not accept them, neither "will I regard the Peace-offerings of "your fat Beaſts. Take thou away "from me the noiſe of thy Songs, for "I will not hear the melody of thy Vi"ols. But let Judgment run down as "waters, and Righteouſneſs as a mighty "ſtream.

Jer. 7. 22, 23. "I ſpake not to your Fathers, ſaith "he by the Prophet *Jeremiah*, nor com"manded them in the day when I "brought them out of the Land of "*Egypt*, concerning Burnt-offerings "and Sacrifices; but this thing com-

"manded

"manded I them, ſaying, Obey my "voice, and I will be your God, and "ye ſhall be my People. The thing God firſt and principally call'd for was their Obedience; "Behold to obey is "better than Sacrifice, and to hearken "than the fat of Rams. "I deſired "Mercy, and not Sacrifice, ſaith the "Lord; and the knowledge of God "more than Burnt-offerings: A Leſſon which our Bleſſed Saviour ſet the Phariſees to con over; "But go ye, ſaith "he, and learn what that meaneth, I "will have Mercy, and not Sacrifice.

1 Sam. 15. 22.

Hoſ. 6. 6.

S. Mat. 9. 13.

The ſame thing is moſt ſignificantly expreſſed by the Prophet *Iſaiah*, in his deſcription of a true and counterfeit Faſt: "Is it ſuch a Faſt that I have cho-"ſen, a day for a man to afflict his "ſoul? Is it to bow down his head as "a bulruſh, and to ſpread ſackcloth "and aſhes under him? Wilt thou call "this a Faſt, and an acceptable day un-"to the Lord? Is not this the Faſt that "I have choſen, to loſe the bands of "wickedneſs, to undo the heavy bur-"dens, and to let the oppreſſed go "free, and that ye break every yoke? "Is it not to deal thy bread to the hun-

Iſa. 58. 5, 6, 7.

"gry,

"gry, and that thou bring the poor that "are caſt out into thy houſe? when "thou ſeeſt the naked that thou cover "him, and that thou hide not thy ſelf "from thine own fleſh.

As for thoſe who ſatisfie themſelves in certain Religious Duties externally performed, and yet delight in their abominations, doing that which is evil and unrighteous, God ſaith farther by that Prophet, "He that killeth an Ox, "is as if he ſlew a man; he that ſacri-"ficeth a Lamb, as if he cut off a Dogs "neck; he that burneth Incenſe, as if "he bleſſed an Idol.

Iſa. 66. 3.

I will cloſe theſe Quotations with that of S. *James*; "Pure Religion and "undefiled before God and the Father "is this, to viſit the Fatherleſs and Wi-"dow in their affliction, and to keep "himſelf unſpotted from the world. Thoſe that ſavour'd of Judaiſm placed their Religion in Veſtures, and Phylacte-ries, and choice of Meats, and Waſh-ings, and long Prayers, and other Ce-remonies (not to be deſpiſed as monito-ry ſigns of Religion only.) But that true Piety and Religion which God calls for, and beſt approves of, is to be placed

S. Jam. 1. 27.

Vide Eraſm. Par. in loc.

in ſomewhat elſe: 'Tis rooted in the heart, and to be otherwiſe than thus expreſſed in the Life, in the worthy Offices of Charity, and a Converſation untainted with worldly luſts.

Here muſt be the proof of a pure and undefiled Religion; and this the Law and Prophets command and call for, before and above all external Rites and ceremonial Obſervances, That we preſerve Innocency, do Juſtice, walk in Love, and act to others as we would be done by our ſelves. This *ſignantèr* and emphatically is the Law and the Prophets. And,

Thus much the Scribe wiſely noted upon our Bleſſed Saviour's reherſal of the two great Commandments: "Well, "Maſter, thou haſt ſaid the truth; for "there is one God, and there is none "other but he: and to love him with "all the heart, and with all the under- "ſtanding, and with all the ſoul, and "with all the ſtrength, and to love his "Neighbour as himſelf, is *more than all* "*whole Burnt-offerings and Sacrifices.*

S. Mark 12. 31, 32. To do juſtice and judgement is more acceptable to the Lord than Sacrifice, Prov. 21. 3. See Ecclus 31. 1, 2, 3.

By *all theſe Sacred Bands* then we are to look on our ſelves as indiſpenſably obliged to the obedience of *this Law in*

all

all the Branches of it: And we can none of us henceforward plead ignorance of our duty, ſince we are inſtructed from *within our ſelves*, what things it will become us to do. Thoſe who cannot read the Law and the Prophets, who want Learning, or leiſure, as they pretend, for it, have yet this Summary of them in their own Conſciences; and, if they live not conformably to it, are left without all apology, and cannot chuſe but be their own Condemners; in that
Rom. 1. 32. "knowing the judgment of God, as "the Apoſtle ſpeaks, (that they which "commit ſuch things are worthy of "death) they not only do the ſame, "but have pleaſure in them that do
Rom. 2. 1, 3. "them. Therefore, as he proceeds, "thou art inexcuſable, O man, whoſoever thou art, that judgeſt; for, "wherein thou judgeſt another, thou "condemneſt thy ſelf; for thou that "judgeſt doſt the ſame things. And "thinkeſt thou this, O man, that judgeſt them which do ſuch things, and "doſt the ſame, that thou ſhalt eſcape
ver. 21, 22. "the Judgment of God? Thou which "teacheſt another, teacheſt thou not "thy ſelf? Thou that preacheſt a man

"ſhould

"ſhould not ſteal, doſt thou ſteal? "Thou that ſaiſt a man ſhould not com-"mit Adultery, doſt thou commit "Adultery? Thou that abhorreſt Idols, "doſt thou commit Sacrilege?——*Ex ore tuo*; out of thine own mouth ſhalt thou be condemned. I will end all with another ſentence of S. *Paul*, "Hap-"py is he that condemneth not himſelf "in that thing which he alloweth. Rom. 14. 22.

FINIS.

AN INDEX OF THE CHIEF HEADS OF THE DISCOURSE PRECEDENT.

SECT. I.

OF *the Illative Particle* [Therefore] *as referrible,* (1.) *To the Precepts of Love and Charity,* ch. 5. (2.) *The Prohibition againſt raſh judging,* ch. 7. 1, 2, 3. (3.) *Moſt probably to the Diſcourſe about Prayer, from* ver. 7. *The effect and ſucceſs of our Prayers hindred by an evil Life. A further Note from the ordinary Gloſs.* From p. 1. to p. 14.

SECT. II.

The Diviſion of the Words abſolutely conſidered. The Sub-diviſion of the firſt Part, viz. *The General and Comprehenſive Rule of Righteouſneſs. That it is a Law of Nature, acknowledged by many of the Heathens as moſt equitable; the Emperor* Severus, Ariſtotle, Simplicius, Iſocrates, Homer, Hierocles, Horace, Seneca, &c. *The ſame confirmed by S.* Chryſoſtom *and* Salvian. *The Method to be obſerved in ſpeaking to this Rule.* P. 14. to p. 36.

SECT. III.

The Explication of the Rule negatively, ſhewing, That it is none of thoſe things which ſome miſtake for it, in ſeven Particulars. (1.) *All things whatſoever other men would have you do to them, let them do ſo to you.* (2.) *All things* ye would *that men ſhould do to you, let* them *do to you.* (3.) *Do ye to others all things whatſoever* they would *have done to them.* (4.) *All things whatſoever* ye will, *do ye to others,*

others. (5.) *All that you* can. (6.) *All that you can do* with a ſpecious pretence of Law. (7.) *All things whatſoever* other men have done to you: *where, of Private and Publick Revenge.* P. 36. to 53.

SECT. IV.

The Poſitive Explication of the Rule, (1.) *By comparing it with that other Summary of the Second Table,* Thou ſhalt love thy Neighbour as thy ſelf. (2.) *By balancing together the Affirmative and Negative part of it.* (3.) *By certain Cautions about it. We muſt not conceive it in contradiction to any other particular Laws and Orders of Chriſt. 'Tis to be underſtood of a well-ordered and regular Will. There muſt be a conſiderate Exchange of Perſons and Circumſtances. Dr.* Hammond's *enlargement of it to what we expect from God as well as Men. A Quotation from* Seneca *to that purpoſe. The reſult of this Explication.* P. 53. to 68.

SECT. V.

An Enquiry made into the Foundations of this Rule. Two things preſuppoſed in it. (1.) That every man hath a true love and regard to himſelf. And (2.) That he live in the exerciſe of Conſideration and Self-reflection. P. 68. to 81.

SECT. VI.

The reaſonableneſs of the Precept farther evinced, in three Points. (1.) The actual equality of all men by Nature, and of Chriſtians by Grace. (2.) The poſſible equality of Condition in all. And (3.) The unmovable Standard and Rule of Juſtice, which gives all to expect from God and Man here, or at leaſt from God hereafter, as they have themſelves meaſured unto others. P. 81. to 97.

SECT. VII.

An Induction of the Duties we owe to others, reducible to this General Rule, in ſeven Particulars. The (1.) Sincerity,

rity, uprightneſs, and integrity of Behaviour, without guile and hypocriſie. (2.) To unplume and diveſt our ſelves of Pride, Arrogance, and Haughtineſs, and to be clothed with Humility. P. 97. to 114.

SECT. VIII.

(3.) *An univerſal Innocency and harmleſneſs. That we do no wrong or injury to any, (1.) In their Perſons, Soul, or Body. (2.) In their Relations. (3.) In their Goods and Poſſeſſions.* P. 114. to 133.

SECT. IX.

A continuance of the ſame Head, That we are not to wrong others, (4.) In their Good Name and Reputation, by falſe-witneſs-bearing, backbiting, contumelious ſpeech, countenancing Tale-bearers, harbouring evil ſurmizes, &c. *The (4.) In caſe of wrong and injury, to make reſtitution, amends, and ſatisfaction.* P. 133. to 146.

SECT. X.

(5.) *A reſpective Submiſſion and Obedience to all our Superiours: Children to their Parents, Servants to their Maſters, Subjects to their Prince, Inferiour Magiſtrates to the Supreme, People to their Miniſters. A Digreſſion of the nature and moment of that Obedience. The Younger to the Ancient.* P. 146. to 173.

SECT. XI.

(6.) *All the Poſitive Acts of Juſtice.* (1.) *Diſtributive, in rewarding and puniſhing.* (2.) *Commutative, enlarged by theſe Inſtances:* (1.) *Putting away lying, and ſpeaking the truth.* (2.) *Equality in Buying and Selling.* (3.) *Performance of Words, Promiſes, Covenants, Contracts, and Oaths.* (4.) *Faithfulneſs in Truſts. Several Truſts ſpecified.* (5.) *Rendring Tribute and Cuſtom as due to our Governours.* P. 173. to 190.

SECT. XII.

(7.) *All the Acts of Love and Charity; Particularly,* (1.) *Pity and Compaſſion to thoſe in miſery.* (2.) *Joy and delight in others Happineſs.* (3.) *Forgiveneſs of Offences.* (4.) *Charitable cenſures of others failings.* (5.) *Friendly and amicable Words and Salutations.* (6.) *Prayer unto God for others.* (7.) *Doing the beſt we can for their real Relief and Supply, by our Liberality and Bounty. That this Rule engageth us to love our Enemies alſo.* P. 190. to 212.

SECT. XIII

The ſecond part of the Words, viz. *Our Saviour's Argument for the enforcing of this Rule. What meant by the Law and the Prophets. A threefold Gloſs on the Argument.* (1.) *This is that which the Law and the Prophets do unqueſtionably and undeniably call for.* (2.) *This is the ſum and ſubſtance of all that the Law and Prophets require: Where 'tis demonſtrated, That the Rule*

includes

includes our Love and Duty towards God, as well as to our Neighbours. (3.) This is that they principally urge, before and above all External Rites and Ceremonies of Religious Worſhip. The Conclusion. P. 212. to

THE END.